

# The Living Church

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NO. 1

**FRET NOT** thyself because of the ungodly: neither be thou envious against the evil doers.

For they shall soon be cut down like the grass: and be withered even as the green herb.

Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

Delight thou in the Lord: and He shall give thee thy heart's desire.

Commit thy way unto the Lord, and put thy trust in Him: and He shall bring it to pass.

He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

Hold thee still in the Lord, and abide patiently upon Him: but grieve not thyself at him whose way doth prosper, against the man that doeth after evil counsels.

Leave off from wrath, and let go displeasure: fret not thyself, else shalt thou be moved to do evil.

Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

But the meek-spirited shall possess the earth: and shall be refreshed in the multitude of peace.—*Psalm 37: 1-11.*



# EDITORIALS AND COMMENTS

**E**VENTS, in Washington and in Mexico, change so rapidly, from day to day, even from hour to hour, that it seems almost a waste of effort to write on the subject that is in every one's mind and on every one's tongue, the Mexican imbroglio.

Most of us cannot, at this juncture, serve very efficiently by offering advice. We know that the President earnestly desires peace. We also know that he desires to preserve the honor of the American people and to protect American citizens and the American flag from insult. In both these desires, we are confident, the whole American people are behind him. Every effort must be made to carry *both* into effect, and we are confident that he is leaving no stone unturned to secure both. If, after exhausting every effort to secure both, the President is obliged to choose between his two desires as alternatives, the whole American people will support him in choosing the second. It is impossible to choose the first at the expense of the second.

We have no peace-at-any-price party in this emergency; thank God we have, also, no very formidable war-at-any-price party.

The three South American nations that have extended their good offices in an effort toward mediation have, at one stroke of the pen, earned the gratitude of our peace-loving people. They will themselves recognize that our earnest desire to secure peace coupled with honor is one that cannot abide the first without the second, though it earnestly incorporates the first with the second. All honor to Brazil, Argentina, and Chile for the step they have taken. The twin American continents are stronger by

reason of them, and the unity of the continents is greatly strengthened.

In the meantime it is of little avail to inquire now whether there have been false steps taken at any time in the past. The President has, at each step, been obliged to choose between alternative possibilities, not knowing where either would land us. No one can know what the ultimate result of the other course, at any juncture, would have been. We are obliged to reckon with conditions as they are.

Writing on Monday, our nation is undoubtedly in an extraordinary and an anomalous condition, such as must probably be terminated before these words are before the reader. But extraordinary and anomalous conditions are better than undue haste; and if war must come, let it proceed not from wrath, but from deliberate, prayerful, earnest recognition of the fact—if it be a fact—that duty impels us to it. God knows, and we know, that the American people do not desire war, and least of all, war with neighbors to whom we desire always to be the best of friends. We must so conduct ourselves that the whole world may also recognize this fact.

God direct us in this crisis! Guide those whose voice is the voice of the American nation and whose hand wields the power of the American people!

Pray earnestly, all of us, that the attempt of the three South American powers at friendly mediation may be blessed in the interest of peace and good will among the nations.

"Give peace in our time, O Lord:

"For it is Thou, Lord, only, that makest us dwell in safety."

## In Loco Parentis

**T**HE "Problem of the Boy" has been a popular theme of late for speech and writing. How to make the best of the boy; how to save the best of him for himself and for civilization; to help him to desire the best for himself; to help him to regain his best after he has nearly squandered it: to this tune countless songs of a social and religious nature have set themselves. Regarding the boy as the most valuable asset of his own generation, how can he be conserved so that when his generation arrives and takes charge of things, all of the boy may be there ready for the highest use? It is, naturally, the great desideratum of one age to answer this for the next. The Church, rightly conceiving that her function is to engineer this conservatorship, has, through some of her best minds, functioned upon the problem at great length.

And when we have read and listened to the best solutions there is a notable lacuna common to all, and apparently ignored, because its subject does not appear in the title of a disquisition on the boy. Whether the egg or the hen comes first must depend upon which is before us at the time. Judged by centuries there is no answer to the question. With hen or egg in evidence, however, the question answers itself. Whichever is there at the moment comes first. For a given hen antedates in time and dignity a problematic egg; and an egg in the hand stands related in a very august priority to a possible female chick in the incubator. Likewise "the child is father of the man" purely by virtue of that shadow of poetic license which sanctions epigrams. As a fact some man is father of the child,

and his paternity outlasts infancy and runs on through that period during which dependence gradually shades off into independence. After which his paternity becomes that still more powerful thing known as tradition. A respected parent alive and present has a certain influence. A respected parent dead and absent has this influence raised by sentiment to the *n*th power. In other words the problem of the boy is, first and last, the problem of the boy's father. Religion can do for and with the boy exactly what the boy's father has not made or will not make impossible.

It is part of the educational fallacy of the time that we can give to the child what we have not got ourselves. It seems to be for this insufficient reason that the whole problem of education gives the appearance of having been turned over to experimentalists and innovators. There seems an indomitable hope in the minds of the founders of educative systems, rapidly supplanting each other, that by an intense activity and an endless variety of specific instruction, something new can be produced by accident, and that we can get into the head of the next generation what has never been in the head of this one; or that by methodical process we can turn the child into something of which we cannot show him among ourselves a living example. Though all the time the boy who has satisfactory marks in English and practical hygiene still says "I seen it," because Father says it, and sleeps without an open window because Mother is "no hand for new-fangled notions." The answer that no one hopes to produce an educated race in one



generation is scarcely relevant to our purpose. For religion cannot wait even one generation. The business of the Church is the salvation of the generation now in being, whose value exceeds all the coming generations; which may, by the way, never arrive.

Furthermore, though the purpose of parents and educators, a perfectly laudable one, is to set the child a little further along than the man was or is, as regards religion, it is very nearly impossible. A man who is just capable of long division may rejoice in a son to whom geometry is easy and a grandson who blithely handles calculus. As graceful accomplishments these forms of skill will not be hampered by home influence whatever the latter may be. As factors in ultimate success, however, they may be very seriously hampered. But, at any rate, Father will not decry by his life the validity of higher mathematics nor put up his new office building with the aid of architects who frankly dispense with Euclid. On the other hand he will distinctly hamper the progress of religion in his son by ignoring it as a working factor in his own life. Because religion is a factor in living, whether or not plane geometry is. The life of the illiterate is not an eternal refutation of erudition. But the life of the godless is, with or without intent, an attempt to refute religion.

And, save in few instances, it is a perfectly successful refutation for all practical purposes. The boy is incurably biased toward respecting his father. That is to say, the admiration of the immature for the mature is ineradicable while immaturity is conscious of being immature. The boy sees his father *near to*, as he sees no other man. Whatever Father does is the thing to do. It is useless for the father to point out shining examples for son to follow. If Father's advice in this regard were worth following, he would follow it himself. Son looks at Father's finger pointing away from Father and sees it as in a mirage—wrong end to. It seems to him to point back again. Besides, the shining example has not the glamor of love about it. George Washington, patriot at large and father of countries, is admirable; but he did not buy Son a pair of skates last week. Phillips Brooks as the gentle and sweet prophet of righteousness is certainly attractive; only he does not organize picnics for the boy to whom he is pointed out as worth copying. However wonderful these worthies may have been, they still lack something immensely valuable which is possessed by the man who holds them up as ideals.

HERE WE SEE the educational fallacy in all its nakedness. Father is trying to give Son what he himself has not got. It is not that Father makes light of religion. With all the gentleness in the world he seconds Mother's endeavors in the way of promoting regularity in the matter of church and Sunday school. But he does not go himself. Nor does he do anything himself to show that he regards these things as serious. They are only serious for Son. Just like the rule about putting one's elbows on the table; Father is apt to catch one up about that; but it is evidently all a part of the training of youth. For Father's elbows are often in evidence, and even Mother seems to take this freedom for granted in Father. Church and Sunday school, then, are like the Woman's Club and the Reading Circle. Father discusses these weighty phenomena with Mother, evincing great interest. He puts himself out a good deal at times for them; cheerfully walking to office on Tuesday so that Mother may have the motor by which to reach the club, and uncomplainingly lunching down town whenever Mother is inclined to entertain the circle. But they are not matters which influence Father's view of life. Just like Church and Sunday school. In his discussions of club and circle, Father is chiefly interested in who was elected in the former and where the latter met. The merits of the momentous discussions of the club and the importance of the treasures of literature unearthed by the circle do not touch Father's consciousness. Just like Church.

For the time is coming when a school must be selected for Son. Mother's determined stand for St. James' Academy finally gives way to Father's persistent advocacy of Juniper Hall. The former attracts Mother because there is some religion taught and the atmosphere is definitely Christian. Father is chiefly interested in the latter because the swimming pool is thoroughly modern and because the "Thompson boy went there." To be sure there is at Juniper a nondescript, perfunctory "chapel" of weekly occurrence. The boys are obliged to attend it. Famous men, says the catalogue, often preach there. It does not satisfy Mother, but in the eyes of the head of the house

the matter is negligible. Son sees that it is negligible. He has heard Mother, in these discussions, make use of the term "Christian Influence." Father, on the other hand, seems to harp on the word, "Homelike." A home, you understand; not a barracks, nor a monastery. There is nothing shocking to Father in the idea of home influence being quite separate from religious influence. His own home, save for Mother's efforts, exerts an influence in which there is no necessary connection between domesticity and piety. This is not lost on Son. The matter has not been settled between cups of coffee. It has been the staple article of discussion for months. It is a crisis. It involves choosing a place to which to commit Son, when, for the first time, he leaves the direct guardianship and oversight of his parents. The choice is a showing of the parental hand. And the point is made plain to Son. Leaving home, it does not matter, then, that he should go into an atmosphere where Church, as he has heard of it, is ignored. Father must be right about it. And there is no question where Father stands.

So Son fares forth into an atmosphere where he may hear of religion but where no one has seen fit to provide that he shall hear of it. For at school, and later at college, he will meet with able, charming, and attractive men. Some of his instructors will win him personally as well as by their aptness to teach. They will stand to him much as Father has stood. He will regard them as eligible specimens, well worth imitating in all things. And among all the things they are and all the things in which they are worth imitating, may or may not be religion and the Church. Dr. A., who makes history so alive and interesting, and Professor B., who rescues psychology from dreariness and puts it in a class where "no fellow" need blush to be enthusiastic about it, will never by any chance say a word against religion and the Church. They will be gentlemanly men, very conscious of the sanctity of the young idea, and thoroughly alive to the inviolability of the nascent individual privacy. They will never step over the bounds of their assigned subjects nor attempt to mould young minds in matters not strictly detailed in the curriculum. Yet they will make certain the destruction of that which Father tore down about as fast as Mother built it up.

For their method will be Father's, because they suffer from the same complaint as Father. They, like Father, will impart to Son what they have, and not one bit of what they have not. They will give Son their own respect for religion. They really do respect it. Religion is a department of thought in which many desirable citizens are intensely interested. But as it happens, their own bent is in another direction. Father respects religion also. That is, he respects Mother's religion. He respects everyone's religion; respects it because it is everyone's. He has none of his own to respect. Just as he respects any dignified thing which makes no claim upon himself. The force of Professors A. and B. with Son lies in the fact that they simply confirm what was first postulated by Father. Father is admirable and lovable in the eyes of Son, though he has no religion. These men are admirable too, and have no religion. The point is established. Son may later in life meet some admirable man; someone who will immediately challenge admiration and respect who will have religion; who will, maybe, be admirable because he has religion. But it is patent that this involves a complete readjustment in the mind of Son regarding the form and content of what is admirable. And this readjustment he may or may not make.

But let it not be forgotten that the trouble began with Father. The boy cannot help regarding Father and the paternal roof, with all under it, as normal. The parent need not make light of religion; he need not scoff at it; he need not ridicule it; he need not smile indulgently at its archaic beliefs and obsolete ceremonies and prejudices. He need only ignore it as a practical issue in his own life. It is the normal life of the household and the actual doings of the parent which count with the child. During the long period when he must be seen and not heard, during which his advice is never asked nor his opinion sought, his powers of observation are not inactive. He hears what Father says. Also he sees what Father does. Sunday in bed, or at the office, or with the newspapers, or on the links; this he sees and accounts for without hints from anyone. The fact that Confirmation and Communion are not things to which Father is obligated does not pass unnoticed. Jokes with the Rector when he calls, to the effect that "You probably regard me as a hard case: but you know Sunday is my only," etc; they do not escape the sharp eyes and ears of the boy. It is evident that Mother can love Father in



spite of this thing, and that the Rector can answer Father gently, giving joke for joke and making the interview end pleasantly. No one really thinks any the worse of Father. So that in the end it is borne in upon the boy that religion is what his mates call "a kid's game." The time will come when he can throw off the shackles of childhood and, as gently as possible, so as not to hurt the feelings of Mother, he will emancipate himself from what is characteristic of the apron strings period. There was no domestic cataclysm when the Santa Claus myth exploded for him. Probably there will be none when he lets it be known that he has outgrown saying his prayers and keeping Friday.

Now, FATHER'S EXAMPLE is not part of a developed scheme to upset the religion of the next generation. Father has not avowedly abandoned the principle tenets of the faith nor is his life intentionally so out of moral squareness that participation in religion would be too inconsistent for even himself to endure. Father is simply sloppy and careless and lazy and half-awake. And he is largely so because he does not realize himself as the key to the whole position with the boy. Mother can make religion sweet and attractive; but God has so made her that she cannot make it virile. Mother can be almost anything; but she cannot be manly. And the boy, while he is a boy, will only willingly imitate what is manly and virile. Even Mother will speak to him of "growing up to be a man like Father." That is what the boy desires above everything. Mother is in league with nature, domestic charm, civilized filial affection, in league with nearly everything to induce him to imitate Father.

The problem of the boy, then, must begin with making Father realize how dependent is religion upon him: that no effective step can be taken without him. He has the boy during the formative period. He is with the boy constantly for a decade and a half; maybe longer. He has given his own physical nature to the boy; he cannot prevent, save by isolation, imparting to the boy his own mental attitude. The boy will not love what Father does not love—not even God. He will not fear what Father does not fear—not even hell. What headway can an earnest young woman make, who has the boy exactly sixty minutes per week in Sunday school, against Father's handicap? What can the parish priest do? Father treats him with good natured respect. This will be his exact standing with the boy. The lack of parochial schools robs the Church of what chance there might be in utilizing the power of habit and learning by rote. The day school is legally exclusive of a breath of religion. The preparatory school is what parents select. We have seen what Father is likely to select. The universities are pretty frankly agnostic. Society has decreed that its most deadly penalty shall be dealt out for the solecism of taking religion seriously—to-wit, a true bill charging "bad form." What is there, then, to hope for without Father? Only a rare and unusual chance that by some miracle God will jostle the boy, in later life, against some man or woman or institution that will impart to him, after wasted years and lost opportunities of usefulness, even self-usefulness, that thing which, but for Father, he need never have been without.

The family was God's first institution. Out of it sprang everything else: even those august entities, the Church and the State. One of the arrangements of this divine invention is that the young have a natural protector and provider and a natural example and preceptor; functions which work out together most admirably. The family is first in the logical as well as in the chronological order, because of this divinely planned association of functions. Consequently the work described by the slogan "Save the children" must begin, like charity, at home. The man is really father of the child, whether he will or not. The hen really antedates the egg.

**A** CORRESPONDENT asks that in view of the distressing deficit in general missionary receipts, we would print the resolutions adopted by the first joint session of the late General Convention. We gladly do so:

**On Meeting the Apportionment** "Resolved, That it is the sense of this Joint Session that it is the First and Bounden Duty of every Bishop to do his utmost to secure the meeting of the Apportionment in his Diocese or District and that it is the duty of every Rector and Missionary to do his utmost to raise the Apportionment in his Parish or Mission.

"Resolved, That the Joint Session ask the editor of the *Spirit of Missions*, and request the editors of all Church papers to publish

the foregoing resolution at the head of their editorial column in every issue for the next three years."

We have not made the practice of continuing these resolutions at the head of our own editorial pages, because "standing" matter soon becomes unseen, and also because, in the enthusiasm of the joint session, there was perhaps just a little pardonable exaggeration in the resolutions themselves. Not many Bishops—probably not even the Bishop who introduced the resolutions—would seriously affirm that "the first and bounden duty of every Bishop" is financial, and a layman may add that it is not always the fault of the Bishop where there is failure to "secure the meeting of the apportionment" in any diocese. The duty of Rector and Missionary is better stated: "to do his utmost to raise," etc. The efforts of some Bishops are wholly blocked in particular parishes by parochial selfishness, lack of vision of clergy or people, and by other causes.

All this criticism is not very serious when one recalls that an exaggeration due to great enthusiasm is not an unpardonable sin; it may almost be a virtue.

But if THE LIVING CHURCH should keep these resolutions at the head of its editorial pages week by week, we strongly suspect that the result would be chiefly to arouse criticism of the exaggerated viewpoint with respect to one out of many duties that devolve upon a twentieth century Bishop, and of the measure of injustice in throwing the whole onus of collection of the apportionment upon the poor Bishop, who has no practical way of reaching his people over the heads of recalcitrant rectors, and no lawful method of extracting dollars from pockets of narrow-visioned laymen.

**W**E have so often written of the importance of circulating Church literature that we hesitate to broach the subject again, especially as we may easily seem to be interested parties. A correspondent asks, however, that we urge Church people to see that THE LIVING CHURCH is regularly placed in the reading room of public libraries.

"If you have not lately done so," she says, "will you please remind our people that every public library should have it? It is a disgrace that such quantities of Scientist and all sorts of other stuff should be put before the people and not a line of the Church's thought and work. My purse is not a deep one, else I would be glad to supply many copies of the paper, which has been my friend for nearly thirty years."

The matter really is important, for a large and increasing number of people do much of their reading at the libraries. It is quite true that Church people are very apathetic in this matter, and do not make the most of their opportunity.

## ANSWERS TO CORRESPONDENTS

G. L.—The current edition of Bishop Gore's *Roman Catholic Claims* is the tenth, and contains a number of changes from previous editions.

H. R. B.—Possibly photographs of the English Archbishops and Bishops might be obtained of Messrs. A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, London W. Photographs of American Bishops are not on sale except locally, so far as we know.

NO TROUBLE is too small wherein to see the will of God for thee. Great troubles come but seldom. Daily fretting trials, that is, what of thyself would fret thee, may often, in God's hands, conform thee more to His gracious will. They are the daily touches, whereby He traces on thee the likeness of His divine will. There is nothing too slight wherein to practise oneness with the will of God. By daily practice in slight crosses of our own will, do we learn the lesson our Lord taught, "Not as I will, but as Thou." All the things whereof men daily complain may perfect thee in the will of God. The changes of the seasons, bodily discomforts or ailments, rude words, petty slights, little jealousies, unevenness of temper in those with whom thou livest, misunderstandings, censures of thy faith or practice, severe judgments, thanklessness of those thou wouldst benefit, interruptions in what thou wouldst do, oppressiveness or distraction of thy labors—whatever thou canst think of, wherein others fret themselves, and, still more, thyself; therein thou seest how to be of one will with God.—*Edward B. Pusey.*

ALL THE spiritual enemies, all the enemies of a man's own house, are to be destroyed by the power of the Lord Jesus Christ, working by His grace in the heart. And when salvation is brought home to the heart, and wrought out there by the Lord, it is to be enjoyed and abode in, and the soul is not to return back again into captivity; but, being delivered out of the hands of its inward and spiritual enemies, is to serve God in the dominion of His Son's life, in holiness and righteousness all its days here upon the earth.—*Isaac Penington.*



## BY WHAT NAME?

FOR THE THIRD SUNDAY AFTER EASTER

CO what extent should we submit to the law of the land? If we do not submit, how shall we accomplish the revolt in righteousness?

These are surely serious questions. If the powers that be are ordained of God, what do we mean by those powers?

We may admit that there is a divine right of kings, if only for the sake of argument; but that "the king can do no wrong" we need not admit. Individuals have betrayed and sold not only themselves, but their offices. And when kings, or any other officers, owe responsibility to any but unto God, they have forfeited their heaven-born rights. A weak king such as George III., cannot exercise a divine right, because he fails to administer divine righteousness. And thus, no matter how truly divine his appointment to kingship, a king does wrong whenever he acts for himself or for other men; and God Himself leads in the revolt against false government in the end.

But, to continue the illustration, the revolution of the American colonies likewise transcended the merely personal. A tax upon tea was simply a final straw to provoke stubborn resistance. Out of the colonists' own burdens and personal grievances was born a principle that applied to all mankind, everywhere; and that principle became incorporated into the Declaration and all its parts. God blessed and prospered the cause of the colonists, we may believe, because they fought not only for themselves, but for all future generations.

So did the early Christians confront and do battle with "the powers that be"; and foremost among them was St. Paul, who had once represented those powers. How did he gain his victory? Certainly not in his own name, nor in the name of his brethren.

St. Paul "with well-doing put to silence the ignorance of foolish men." He denied himself all personal rights that might lead other men to abuse their personal rights. "If eating might cause my brother to offend, I will eat no meat"; and yet he was "persuaded that all things are pure." That mind was in him that was also in Christ Jesus, who made Himself of no reputation. As his Master, so was he willing to let God exalt him; and, personally, he chose the humbler ways of life in order that he might the better show forth the law of Jesus.

They who exalt themselves, exact the privilege of personal right, or do battle in their own name, have been the oppressors of mankind, not the benefactors. Humility, self-denial, and a certain obscurity have always characterized the liberators of men. Washington is a stately figure in our minds to-day; but we forget the pathetic and tragic petitioner on his knees at Valley Forge.

King of kings and Lord of lords, and the Resurrected One! How glorious and Divine a conception we form of Him now! But He endured the shame of His mocking, the agony of the garden, and the bitterness of the Cross, while the battle was raging. "Emptied" indeed was the Son of Man.

And we also, who would make a stand for right and for the Lord of right, must learn the lesson of personal effacement before we may hope to win the victories that endure. The demagogue tickles the ears of the crowd; but his appeal is to prejudice and petty, individual ambition; and his message is so grossly one of time and expediency. That which is truly right is for eternity; is part of Him who is the same yesterday, to-day, and forever.

Our Lord resisted no effort against Himself; yet how terrible a face He showed to the money-changers in His Father's house. How humbly and submissively He stood before His accusers; and how fierce was His denunciation of these same men when He spoke of their enslavement of the people. He claimed no personal right save *the right to serve*; and that alone is our personal right in this world of time and boundaries.

The heathen rage and imagine a vain thing; and we are heathen and vain who permit ourselves to fight for self. But the powers of heaven and earth are shaken when humble men speak the words of truth which they receive from the Father; and nothing can stay the work that is done "In His Name."

R. DE O.

YOUR GOD is love; love Him and in Him all men, as His children in Christ. Your Lord is a fire; do not let your heart be cold, but burn with faith and love. Your Lord is light; do not walk in darkness. Your Lord is a God of mercy and bountifulness; be also a source of mercy and bountifulness to your neighbors.—*Father John.*

## Blue Monday Musings

By Presbyterian Ignotus

THE Campaign for the Land in England does not lack bards; and this poem, written by Vorley Wright for (London) *Everyman*, and reprinted in the *Public*, is tragically true, as we who know rural England can avouch. But America is not wholly free, alas!

## "THE DISINHERITED"

## I.

"I saw a million rabbits  
Where a thousand men might be,  
Yet a bent and ancient husbandman  
Was the only man to see.

"And amazement leaped to a question:

"What manner of land is this?—  
Voiceless and vermin-ridden,  
Empty and man-forbidden,  
Where the field hath forgotten the harvest,  
And the furrow forgotten the plow."

"(The face he turned was a Viking face,  
His hair was white as the white sea-mew,  
And his eye was a Viking blue.)

"I remember the time, m' marster,  
When the countryside was filled  
With flock and herd and folk, sir,  
And a mort o' the soil was tilled;  
But the lords o' the land dwelt elsewhere,  
And the rents were racked and short,  
So the land was leased to a millionaire  
Who coveted it for sport."

"And where are the folk, O ancient friend,—  
The heritors of toil,  
Who clogged with their impoverishment  
The profits of the soil?"

"What comes o' the birds, m' marster,  
When the breath o' the winter blows!  
Some o' them live and some o' them die,  
And nobody counts or knows:  
A many a man's turned vagabond,  
And many a woman worse;  
Many a young 'un's over the sea,  
To be shut o' the landless curse;  
And the old, they wait in the poorhouse  
Their turn in the parish hearse."

## II.

"I saw a hundred gentlemen  
Where a million men might be,  
Yet gentlemen and serving men  
Were the only men to see—  
Save one of a tattered raiment,  
Who quickened his steps from me.

"But I flung out a word and checked him:

"What blight-bitten land is this?—  
Wasted and weed-perverted,  
Barren and man-deserted,  
Where the forest reconquers the farmstead,  
And the meadow succumbs to the moor."

"(The stamp of his race was on his face,  
As he stood there, stark and stern:  
He spoke—and I heard;  
But my fancy ran, far past the man,  
To the clans at Bannockburn.)

"Time was—and I mind it well, sir—  
When yon braes were dotted thick  
With herds of kye and sheep, sir,  
And many a cotter's rick;  
But the laird o' the land dwelt elsewhere,  
And the rents were racked and short,  
So the land was sold to a millionaire  
Who coveted it for sport."

"If the braes be all for the huntsman's call,  
And the fallows won for the hound and gun,  
Why tarry here, O landless one?"

"I was born in a crofter's cot, sir,  
Not far frae where we stand,  
And every year I gae m' way  
Back to the bit o' land;  
And I sit b' the road and remember,  
Where I played as a bairn alone;  
Then I look for the housie, and find there  
Just a crumblin' cairn o' stone.



"They call me a tramp, and I am, sir,  
And a thief when I needs maun be,  
Since to beg at best and steal at worst  
Is the trade that is left to me;  
For the honest work I ken, sir—  
The toll of the croft and the mere—  
Was taen when they ousted the crofters  
To re-forest the land for deer."

## III.

"I saw a million lackeys,  
In the pomp of a liveried land,  
Smug with the scorn of the flunky  
For the grime of a callous hand.

"And my thought made bold to a question:

"What manner of brood is here?—  
Servile and supple and slavish,  
Stealthy and subtle and knavish;  
Helotry feathered of peacocks,  
To grace us at board and at bier."

"(The eyes that I turned to clouded  
With a bitterness that crowded  
Into the answer I heard.)

"These are men of our manufacture,  
Branded as national ware;  
Whatever they be, we made them,  
Whatever their shame we share:  
Yet their sires were English yeomen,  
Who measured with mates or foemen,  
For these are the issue of men who stood  
Shoulder to shoulder with Robin Hood."

## IV.

"I saw a million starvelings,  
In the streets of a hundred towns,  
And a million sotted fingers  
That clutched at the draught that drowns.

"And my doubt made bold to a question:

"What manner of men be these?—  
Stunted and meagre and craven,  
Brutal and rum-enslaven,  
Abasing themselves to the stranger,  
And whining their mendicant pleas."

"(The eyes that were on me glittered  
With the flash of a thought embittered,  
And the voice spoke as before.)

"These are men of our manufacture,  
Branded as national ware;  
Whatever they be, we made them,  
Whatever their shame we share:  
Yet their sires were English bowmen,  
And 'tis an evil omen  
That such are the heirs of the men who bore  
The brunt of the burden at Agincourt."

THERE is a little of the speech of Ashdod about this paragraph from the *Watchman-Examiner* concerning "Church Fractions," but a few slight changes in terminology will make it fit too many of our own congregations:

"The task of many churches is to persuade one-tenth of the members to cease from their criticism of the deacons and of the pastor; two-tenths to take their letters to churches of like faith in the communities where they at present reside; three-tenths to attend Sunday school; four-tenths to read the Bible daily; five-tenths to contribute to the current expenses of the church; six-tenths to world-wide missions; seven-tenths to attend the prayer meetings; eight-tenths to study the onward march of the Kingdom of God and to subscribe to the missionary periodicals, nine-tenths to attend family prayers and to subscribe to the denominational journals, and ten-tenths without variation to 'seek first the Kingdom of God and His righteousness,' remembering that all of these things shall be added unto them."

I DO NOT commonly print "requests for information" here; but this is a special case. A member of Christ Church, Rochester, N. Y., is giving to the Reynolds Library of that city, as a memorial of her mother, the whole set of the *Spirit of Missions*, from its beginning. These numbers are lacking: January, 1849; September, 1852; May, 1863; September, 1864; July, 1866. She will be glad to purchase these; and anyone having knowledge of where they may be obtained is asked to communicate with Mrs. Thomas Fox Brown, 45 Rutgers street, Rochester, N. Y.

"LOVE THE LORD thy God with all thy heart, and thy neighbor as thyself"; and then go thy way. The way in which God shall lead thee may be over rocks and deserts, over mountains and oceans, amid things perilous to the sight and the touch; but still go on thy way rejoicing.—*Thomas C. Upham.*

## THE BISHOP OF OXFORD'S OPEN LETTER

Dr. Gore Outlines "The Basis of Anglican Fellowship In Faith and Organization"

## OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau }  
London, April 14, 1914 }

THE Bishop of Oxford's promised open letter before Easter to the clergy of his diocese under the title *The Basis of Anglican Fellowship in Faith and Organization* has now been published by Messrs. Mowbray. The letter, although ostensibly addressed only to the Oxford diocesan clergy, is obviously meant for the whole body of English Church people, and is a notable appeal in particular to Liberals, Evangelicals, and Romanizers alike to be loyal to Catholic Church principles.

At the outset Dr. Gore declares that of late years Church people in general have manifested a tendency to avoid questions of principle, and to be content to "tumble along," in a phrase of Canon Scott Holland's in this connection. It is pointed out that in the past the zealous love of principles has characterized every period of real spiritual progress and power in the Church. What the English Church stands for can be best described, the Bishop thinks, as a liberal and Scriptural Catholicism: "that is to say, it has stood to maintain the ancient fundamental faith of the Catholic Church as expressed in creeds and conciliar decisions of the undivided Church, and the ancient structure of the Church, as depending upon the successions of Bishops, and the requirement of episcopal ordination for the ministry, and the ministration of the ancient Sacraments and rites of the Church by the methods and on the principles which it believed to be primitive." It has given the utmost scope for liberty of opinion and has claimed comprehensiveness as its glory.

But a comprehensive body means a body which can tolerate much difference of opinion and practice amongst its members, because it is at the basis bound strongly together by principles held in common. Otherwise it is not a comprehensive body at all, but "a mere consensus of jawing atoms", held together by some external bond. It is these common principles which, he says, are now imperilled amongst us in three directions—first, by the tendency of the Liberal movement "which has resulted in what, I think, is an inordinate claim for license of opinion among our clergy, threatening most fundamentally our basis of faith"; secondly, by the Evangelical movement, especially strong in the mission field, "towards fellowship among Protestants, which has had its outcome in proposals which seem to threaten our Catholic basis in organization," and, lastly, by the tendency of the "extremers" of the Catholic movement, "which in its turn seems to ignore the appeal to antiquity and Scripture, as restricting the dogmatic authority of the Church, and to leave us without any reasonable basis for resistance to the claims of the Roman Church." These three movements appear to the Bishop to be facing away from one another with "a markedly disruptive tendency." If the Church is to hand on the Faith unimpaired it is peremptorily necessary for her members, especially the clergy, both Bishops and priests, to undertake the "painful duty of thinking." Dr. Gore expresses his thankfulness that the Bishop of Zanzibar has been successful in raising the right question. No part of the Church and no clergy can stand at any time without disaster if convicted of insincerity. This is preeminently true of the present time.

In dealing with the claim of Liberalism, the Bishop asks: "Is it consistent with the sincerity which ought to attach to public office, and especially to public office in the Christian Church, that a man should pledge himself to the constant recitation of these creeds, as an officer of the society which so strenuously holds them, if he personally does not believe that these miraculous events occurred, if he believes that our Lord was born as other men, or that His dead body did in fact 'see corruption'? . . . I have no doubt that, with few exceptions, the clergy do certainly and unhesitatingly believe the creeds which they profess. But we shall more and more lose both the reputation and the reality of sincerity unless we repudiate, solemnly and directly, the claim which, as I think, is inconsistent with the veracity required in all public professions."

What he desires, and thinks absolutely necessary, is that the Bishops, as official guardians of the Church, "should solemnly and directly affirm that they can give no kind of countenance to the claim that a man who has come finally not to believe the miraculous events recited so seriously and with such simple emphasis in the central creeds, can continue legitimately to exercise his ministry in the Church." Such a declaration, he thinks, would purge the Church from complicity in the claim made by some clergy, and would also tend to allay the present widespread anxiety. In passing he replies to certain recent correspondence in the *Times* resenting his attitude towards Liberalism, and containing a retort that he was a heretic himself. He vigorously repudiates this charge, and challenges anyone to show at what point he fails in orthodoxy



"as judged by the standard of the ancient and undivided Church as interpreting the Bible."

The Bishop then proceeds to address himself to the Evangelicals, and makes a short general statement of the Anglican Catholic position. If they looked away from matters of present controversy and back to the origins of Christianity, he ventured to say that nothing was more certain than that in the New Testament and in the strict truth of history the Divine Founder of our religion instituted a visible Church in such a sense that membership of the new covenant in Christ coincided simply with membership of this one visible Church: "I think careful reading of the New Testament will show how much of the moral discipline of Christians was meant to lie in the obligation of all Christians to submit to the authority—the 'binding' and 'loosing'—of the one body. I think also that the more the nature of the Sacraments is studied the more it will appear that they are in their essence both covenanted instruments of the spiritual gifts of Christ to the individual, the means of communion with Christ, and also social ceremonies, ceremonies of a society, so that the institution of Sacraments served to emphasize through the Christian's whole life the fact that communion with Christ, under the new covenant, was not otherwise to be looked for than in the communion of the one visible Church. Further, in this visible society, inasmuch as it was in intention and principle Catholic, and therefore lacking in all bonds of fellowship, such as common blood and language and unity of place, which bind nations into one, the continuous ministry was from the first accepted as one main principle of cohesion; that is to say, that there was to be a recognized ministry in each local church, representing the authority of the whole body, and the obligation to accept the ministry was to be the bond of cohesion in each local church, while the communion of the local ministries one with another was to secure the general Catholic unity, and the continuity of the ministry by succession or transmission of authority, was to secure the continuity of the society down the generations. I have sought elsewhere to vindicate these principles at length. I cannot, of course, go over this argumentative ground here. But I totally disagree with those who say that modern historical criticism has tended to weaken the distinctive Catholic position about the Apostolic succession of the ministry or the place of the episcopate. Really I think its effect has been the opposite."

The following positions then have to be maintained if the Anglican Communion is to hold together, whether in the mission field or at home: "(1) The requirement of Episcopal ordination for the regular ministry; (2) the requirement of an Episcopally ordained priest to celebrate the Eucharist; (3) the requirement of Episcopal Confirmation by laying on of hands, or at least of the readiness to receive it when it can be had, before admission to Communion."

Finally the Bishop considers what is referred to as "Romanizing in the Church of England." The Church has to convert a Protestant-minded country; Churchmen have "to commend ourselves to every man's conscience in the sight of God"; and they fail to do this "if we can be convicted of playing fast and loose with positive obligations which we have voluntarily contracted." He refers to the anti-Roman phrases of the Thirty-nine Articles as "confessedly vague, and partly by reason of date, do not touch the precise statements of Trent which were themselves reforming statements." He believes the vagueness of these Articles was deliberate; at any rate, it is a fact. Dr. Hort claimed, he says, that the repudiation of the "Romish doctrine concerning purgatory" did not exclude all belief in purgatory; and the same he points out must be said about the Invocation of Saints. Certainly the doctrine of Invocation held by the Eastern Orthodox Church "is not thereby excluded." On this latter point the Bishop gives us a glimpse into his own private devotions: "For myself, if I may make an acknowledgment, I would say that I was taught to invoke the saints as long ago as 1870, and I have never felt called upon wholly to renounce a practice which has behind it such a vast weight of consent." But he does not think that the invocation of saints should be made a feature of the public worship of the Church.

In concluding his letter, the Bishop expresses the belief that the perils of the Church are largely due to the refusal of Church people to "think clearly about principles." He should hope that all would agree with him on the necessity that "we should reflect upon and stand by and insist upon those fundamentals of Faith and Practice by which alone we can hope to hold together, and within those limits exercise the largest toleration of one another—'endeavoring to keep the unity of the Spirit in the bond of peace,' and believing that, through whatever purging trials, our part of the Church has its special vocation for the future and in the whole world."

I learn from a private source that the "Three Hours' Service" was observed this last Good Friday in a number of Evangelical churches in the Midlands for the first time. The *Times* refers to the remarkable growth in the observance of this form of devotion to our Blessed Saviour's Cross and Passion as follows: "Fifty years ago it was held in scarcely a score of churches in London. It is now commemorated in the majority of parish churches throughout the country."

There were the usual street processions in the East End on

Good Friday. This year the clergy and laity of the Stepney deanery, to the number of about six hundred, marched through the Isle of Dogs, starting from St. John's parish church. The singing was led by boy choristers, and bands of music from three parishes were in attendance. Crosses and banners were carried. The Bishop of Stepney (Dr. Paget), who took part, wore his cope and mitre. The procession attracted large crowds, and many people returned with it to the special service afterwards held in St. John's Church. A large number of people took part in the procession "The Way of the Cross," which for forty years has been held on Good Friday in connection with the services at St. Peter's, London Docks. Headed by Alderman Jones (ex-Mayor of Stepney) and a church warden, the procession made fourteen "halts" on the borders of the parish, at each of which a brief address was given by the vicar (the Rev. L. S. Wainright).

At Hull, the great seaport of Yorkshire, on Good Friday, a great demonstration, in which some eight thousand persons took part, was organized by the parishes in protest against the secularization of that most solemn day. Sectional processions met at the Corporation Field, where a short service was conducted by the Bishop of Hull (Dr. Gurdon). Afterwards there was a united procession through the main streets of Hull to the Market Square, where a short address was given by the Bishop.

In this month's Intercession Paper of the Fraternity of the Blessed Sacrament there is included a thanksgiving for the revival of the "Daily Mass" in Wakefield Cathedral (the ancient parish church of the place).

J. G. HALL.

### LIVING

Upon the watery highway of the sea  
With unperturbed pace and steady grace—  
Not bounding in a merry jest upon the water's crest—  
Deep in the ocean's breast she lay,  
And through its currents plowed her way.  
The angry waves leaped high upon her bow,  
And caverns green tossed foam athwart her prow.  
Because she carried treasure through the sea—  
Because she journeyed laden heavily—  
She sank deep in the ocean's breast,  
Only intent upon her quest;  
The treasure that she bears with steady pace,  
Her burden, gives her dignity of grace;  
Low rides the ship with unperturbed pace.

A wondrous winged shape, winging its way  
Out through the reaches infinite of space;  
Above earth's trivial common things, on strong, free, happy wings,  
A fluttering flicker far on high,  
'Tis hidden, lost, within the sky.  
A golden sheen of sunny rays veil from our sight  
The tiny creature in her skyward flight.  
Aspiring rapture leads her on her way.  
Is her nest hidden in a sunset gay?  
See, from the sky herself she flings  
On tangled grass with folded wings,  
Upon her nest she broods with gentle grace.  
Oh Lark! You soar the highest through vast space,  
But choose your home in the most lowly place.

The shadowed night with sombre, sable pall  
Spreads o'er the shrouded silence everywhere.  
No gaudy flowers or waters bright show through the black of night;  
Only a note that softly creeps,  
Then through the darkness quickly leaps,  
A floating silvery flood of melody,  
That swells, and grows, and throbs most wondrously.  
What heavenly magic does the dark enthrall?  
Love's rapture that the night cannot appall;  
A glorious singer out of sight,  
The voice incarnate of the night,  
A soul all radiant, pure beyond compare.  
Oh Nightingale! Hid in the dark out there,  
God's power to man you tell, His love declare.

A mystic meaning for this human life,  
To know, to see the universe aright;  
Where we must strive untiringly—must try to see,  
To comprehend life's truest worth,  
What heritage was ours at birth.  
Through the dark labyrinths of this world's way  
We forward go to meet the perfect day.  
The life that serves most faithfully  
Is richest in humility;  
Our home upon the earth must be  
With heavenly flights of ecstasy:  
The song, and not the singer, thrilled the night.  
In service is the server lost to sight,  
In love the finite finds the Infinite.

BEATRICE SANDS.



## CATHEDRAL CHAPEL IS CONSECRATED

Another of the Seven Chapels of the New York Cathedral of St. John the Divine is Completed

### HANDSOME ALTAR ERECTED IN ST. LUKE'S CHURCH

St. Bartholomew's Parish to Build in New Location

#### YEAR BOOK OF TRINITY CHURCH

New York Office of The Living Church }  
37 East 28th St.  
New York, April 27, 1914 }

THE chapel built as a part of the Cathedral of St. John the Divine by Mrs. George L. Rives as a memorial to her father and mother, Augustus Whiting and Sarah Swan Whiting, and to other members of her family, was consecrated at 11 o'clock on Thursday, April 23rd, by Bishop Greer. It is one of seven grouped about the apse of the Cathedral and has been named after St. Ambrose, the famous Bishop of Milan. Mrs. Rives' gift to the Cathedral represents the chapel of the Italian tongue, and is built in the style of the Italian Renaissance.

The building was begun in the summer of 1912. The interior of the chapel is about 48 feet long by 26 feet wide. Its extreme height is just short of 40 feet. The chapel is lighted by three large windows, one above and one on each side of the altar. Four antique silver lamps illuminate the chapel at night. Above the centre gate stands the figure of St. Ambrose facing the altar. There is a series of seven groups representing the life of the saint and these are surmounted by architectural ornaments which form sockets for seven candles. Charmingly depicted angels add to the ornamentation. The walls are of Rosato marble. The ceiling, of plain white marble, is molded elaborately in low relief. The floor of the chapel is of gray Siena and red Verona marble, while the steps are of Cenere marble. The lower portions of the stalls are of Italian walnut with a rich treatment of marquetry in pear wood. The altar and the gradine are of white alabaster. The reredos is of carved wood treated in antique gold. Directly above the gradine, in a niche at either side of the reredos stand St. Ambrose and St. Francis, the former on the right, the latter on the left, while the centre space is filled with a triptych. In the niche at either side above St. Ambrose and St. Francis there is a kneeling angel. In the space between the niches are six smaller niches in which are placed the figures of St. Benedict, St. Agnes, Dante, Fra Angelico, Galileo, and Savonarola. Above the central portion of the triptych there is a canopy surmounted by a spire, the central motive being a large cross above which are the symbols of the Holy Ghost and God the Father, the spire being surmounted by a figure of the reigning Christ. The whole has been treated in the manner of an antique Italian reredos enhanced with color.

The chapel bears the inscription: "To the Glory of God and in Loving Memory of Augustus Whiting, Sarah Swan Whiting, Jane Whiting, Amelia Whiting Davis, Augustus Whiting, Jr., Natica Rives Burden, this chapel has been erected by Sarah Whiting Rives."

In St. Luke's Church, Convent avenue and 141st street, there has lately been erected a new altar and baldachino, installed under the direction of the architect, Mr. Bertram G. Goodhue.

The altar, with steps of vert antique marble, given by Miss Caroline Haigh in memory of her father and mother, is of unusual beauty and richness. The back and sides are of Siena marble, while the front is of Canemora (green) divided by mosaic strips into five panels, in the centre of each of which is a diamond shaped mosaic setting forth various doctrines and principles of the Church. The effect of the whole is almost that of a richly embroidered silk frontal. The mensa is a single block of Belgian black marble with mosaic inlaid edges. The altar stands free from the wall. Less conspicuous, though in its quiet, unobtrusive fashion quite as beautiful, is the marble parapet, with sedilia and credence, the gift

of Mrs. Robert Thedford, in memory of her husband, for many years a vestryman of St. Luke's. It is of Istrian marble, carries a metal grille, and also provides behind the altar an ample shelf for decoration when desired. The sedilia and credence are of the same material, the latter having in its front an exquisite bit of mosaic similar to those of the altar—the design in this instance being two birds drinking from a chalice, a very early Christian symbol, the birds representing, it is believed, the souls of the righteous.

A fitting crown and completion of it all is the improved and restored baldachino, which not only completes the whole, but gives an impressive dignity and beauty of line and color such as would be difficult indeed to excel. It is dedicated to the memory of Ellah Mariah Tracy, whose generous bequest provided for the erection.

In the face of a very heavy rain storm the members of the Cathedral League of St. John the Divine, gathered in such large numbers for the annual meeting and election of officers in the new Synod Hall, on Saturday afternoon, April 25th, that the attendance broke all previous records. Bishop Greer presided, and introduced several speakers, after the opening prayers. Mr. Henry W. Munroe, treasurer of the league, read his report which showed that about \$60,000 had been collected by the league and paid into the treasury of the Cathedral. Mr. Robert G. Hone, president of the league, reported that more than \$100,000 has been pledged for the nave and that when \$200,000 has been obtained, work will begin on its foundations. He said that bids for making borings for the foundations would be let by the committee soon.

#### Annual Meeting of Cathedral League



NEW ALTAR AND BALDACHINO  
St. Luke's Church, New York

deficit of \$18,000, which was made up by the gift of Mr. Frederick G. Bourne, announced at Easter. "But we are in need of more big gifts," said Mr. Hoffman. "We don't want the \$500,000 gifts to discourage one and five-dollar gifts, for they mount up quickly."

The announcement was made that the architectural firm of Cram & Ferguson, formerly Cram, Goodhue & Ferguson, of this city had been selected by the trustees to design the nave. Dr. Ralph Adams Cram, of the firm, was present and talked briefly of his plans for the nave, illustrating the talk with several paintings of the proposed interior.

"In a general way, we have decided to adopt the principle of a sequence of squares with a large central shaft instead of a sequence of parallelograms as the great scheme of the nave," he said. "It is not necessary to complete plans for the rest of the Cathedral yet. They will fall in naturally with the growing design."

"One of the great troubles with architects of to-day is that they begin from the outside, instead of the inside, and while they get a pretty exterior, the interior is often impracticable. The Cathedral of St. John the Divine is to be built from the inside, and so we do not yet know just what the outside will look like. All great Cathedrals have been built in this way."

Mr. George Zabriskie, secretary of the Standing Committee of the diocese, made an address in which he argued that as St. John's Cathedral was the metropolitan church of the metropolitan diocese and belonged to the communion which had taken the initiative in calling the World Conference, this greatest gathering of Christians ever held should meet in the Cathedral of St. John the Divine.

"The World Conference on Faith and Order is going to meet on American soil. It is coming here to New York. When it comes, where can it meet but in this Cathedral? We invite the World Conference to meet in the completed Cathedral."

Bishop Greer said in his short address: "The time has come to



act. We have talked enough. The time has come to begin to build the Cathedral—I mean the nave of the Cathedral.

"We are ready for it," he went on. "The crowds who come make it necessary. The designs are made. Whether or not they will be accepted as at present is not the question, but the nave must be built on the essential main lines as laid down in these drawings. We have more than \$100,000 on hand for the nave.

"I hope we shall begin next fall; certainly not later than next spring. The important thing seems to me to complete the committee of one hundred, each member pledged to endeavor to raise \$10,000. The Church in New York is growing faster than the Cathedral is growing. Erect this nave and then you will have a building in which the Church in the diocese of New York can make its power felt."

Robert G. Hone was reelected president; Charles F. Hoffman vice-president; Henry L. Hobart secretary, and Henry W. Munroe treasurer. New members of the executive committee chosen were Walter D. Davidge, and John S. Rogers.

The Rev. Dr. Leighton Parks, rector of St. Bartholomew's Church, announced at the mid-day service on Sunday, April 19th, that the

#### A New St. Bartholomew's Church

corporation had determined to sell the church property at the corner of Madison Avenue and Forty-fourth street, and erect a new church elsewhere, possibly at Park avenue and Fiftieth street. Later in the week the vestry exercised its option on the proposed site. The canonical consent of the three neighboring parishes being required, already the vestrymen and rectors of two parishes have given such consent, and that of the third is confidently expected. St. Bartholomew's Church is one of the most important of our parishes in religious work and social influence through its mission work, social and industrial clubs and schools. Nearly all the members of the congregation, numbering 3,200, live within the district bounded by Forty-second and Fifty-ninth streets, Sixth and Lexington avenues. The new site of the church, which will be six blocks north and one block east of the present site, will, therefore, be almost in the centre of the parish.

Conditions of several kinds led to the determination to move. The principal reason is the steady encroachment of business in Madison avenue. Other reasons given by one of the officers of the church were the prospective plans to erect tall buildings in the immediate neighborhood and the noise of traffic there, which sometimes interferes with the services.

The artistic façade of the church, including the bronze doors, the gift of Mrs. Vanderbilt as a memorial to her husband, Cornelius Vanderbilt, will be reset in the new edifice. The costly memorials within the church and chapel will also be replaced in the new, together with the altar marbles, and the noted ecclesiastical painting, "Christ in Glory," painted many years ago by the American artist, Lathrop, a canvas of about 25 by 35 feet, attached to the wall above the altar.

The salient features of the Year Book and Register of Trinity Parish (November 1, 1912, to November 1, 1913), are contained in a

#### Year Book of Trinity Parish

statement by the rector, the Rev. Dr. William T. Manning, and the census, statistics, and financial exhibit submitted to the Bishop at the last diocesan convention. In part the statement is as follows:

"To some these reports may seem much taken up with details of organization, with matters of practical administration and routine, but these all have their place in our lives as citizens of the Heavenly Kingdom. This is the true meaning of our obligation to take our personal part in the public worship of our parish, of our regular weekly contributions for the work of the Church and for missions through the envelopes or otherwise, of our interest in the account of the work done all over the parish which comes to us each month in our parish paper, of our effort, if possible to have some active share in the work that the parish is doing, of our desire to keep informed as to the life and work of the Church at large. These things are essential to good citizenship in the Kingdom of God. Without these our citizenship is defective and we belong to the spiritually dependent class which must be more or less supported and carried along by the life and vitality of others. We have only to grasp the meaning of the Church as St. Paul sees it and instantly all our ordinary parish work takes on unspeakable sacredness and importance. Each guild, each organization, each Sunday school class is a part of the life of that Body in which Christ our Lord still lives, that heavenly society which He Himself founded and which He purchased with His own Blood. Every piece of work that we undertake to do in His Church, every responsibility that is entrusted to us in vestry or committee or society is a part of the service which we are allowed to render directly to Him. Every matter relating to our parish is of vital concern to us. Its financial and business affairs are all a part of its religious work. They are the business matters of the Church of Christ. They are a part of the life and work of His Kingdom.

"The number of communicants now enrolled in the parish is 8,890, which shows a slight increase since last year in spite of the inevitable numerical loss at some of our chapels due to radical change in the population within their reach. During the year 9,382 public services have been held in our nine churches,

an average of about 26 services on each day throughout the year in the churches of the parish. There have been 3,058 celebrations of the Holy Communion. On Christmas Day there were 35 celebrations of the Holy Communion in the parish, the first one being at 4:30 A.M. in St. Paul's chapel. There have been this year 458 baptisms, 446 confirmations, 321 marriages, an increase in each case over the number reported last year. Of the number baptized 68 were adults.

"The financial statement of the corporation again shows a deficit. Our expenditures during the year for religious, educational, and charitable work have been considerably greater than our entire net income.

"The voluntary offerings of the people of the parish show a very large increase this year although this is in great part due to special contributions given in connection with the work of Trinity Chapel Home. The amount contributed this year is \$127,920.29. Last year the amount so contributed was \$109,183.03. In view of the fact that Trinity parish ministers chiefly to those who are not able to make large gifts, and that a number of our chapels do their work wholly among the very poor the increase in the offerings of our people is significant and encouraging.

"It is a gratifying fact that the ideal and aim of the parish seems now to be better understood than it once was. Concurrently with the strong feeling of affection and reverence for 'Old Trinity' which has always existed there was an unhappy hostility to the mother parish sometimes latent, often openly and bitterly expressed. This feeling seems now to have wholly vanished. May it never reappear! There may at times be antagonistic feeling springing from the *odium theologicum*, or from some such cause. This may be and should be disregarded. Doubtless there will be from time to time honest criticism of some course that may be taken. This is wholesome and helpful and is to be cordially welcomed. The extraordinary public interest manifested in everything relating to Trinity parish adds incalculably to its opportunity for influence and usefulness. Attacks of the kind which were once made cannot however be repeated. They have been made impossible by the adoption of the policy of publicity with regard to the affairs of the parish. The facts are now known to all who wish to know them. There are few parishes in the country which publish so full a statement of their affairs as Trinity parish now does. And it is largely as a result of this that the old hostility on the part of the press and the public has been replaced by an attitude of good-will and fairness which is all that should be asked or desired.

With respect to work of the immediate future, notice is given of the discontinuance of work at Trinity Chapel. "It is not a case," says the rector, "in which the population has merely changed. If that were the situation the methods of work could be changed to meet the new needs of the neighborhood. It is a case in which almost all resident population, rich and poor alike, has left the region, and unfortunately the chapel is not suitably placed for such ministry to the general public as that which is carried on at St. Paul's, and which constitutes an important part of the work of Trinity Church. To do effectively work of this character a church should stand in the public eye, on one of the great thoroughfares, and not hidden away on a side street in the middle of a block." The vicar, Dr. Mockridge, becomes vicar of the parish church. There is a plan to establish a new centre in place of Trinity Chapel, but nothing has as yet been determined.

During the convention year the appropriations by the vestry toward the support of parochial chapels, diocesan objects, and general objects outside the diocese amounted to \$108,225.65. Of this sum \$10,000 was contributed toward the expenses of the General Convention of 1913. The total receipts of the corporation in the fiscal year ending July 31, 1913, were \$1,558,421.93. In the same period the payments amounted to \$1,505,397.15.

## THE LATEST

### OUR FORCE IN MEXICO

[BY TELEGRAPH.]

NEW YORK, April 28, 1914.

A TELEGRAM received this morning says Bishop Aves and family, Rev. Mr. Tracy, and Miss Peters, of Guadalajara, leaving Mexico, via Manzanillo. Deaconess Affleck leaving via Vera Cruz. The following missionaries stay in Mexico City: Rev. Messrs. Mellen, Watson, Burleson, Miss McKnight, Deaconess Whitaker, and Rev. H. M. Green of Pueblo. The fact that Deaconess Affleck, who has been in Mexico City, can leave, indicates that other missionaries in Mexico City could leave if they desired.

Did I but live nearer to God, I could be of so much more help.—  
George Hodges.



## PHILADELPHIA CLERGY BID FAREWELL TO MR. CAPERS

Bishop Coadjutor-elect of West Texas Leaves  
for His Consecration

### CORNERSTONE LAID OF CHURCH FOR COLORED PEOPLE

Addresses Before Clerical Brotherhood

### OTHER LATE HAPPENINGS IN THE QUAKER CITY

The Living Church News Bureau }  
Philadelphia, April 27, 1914 }

AT 8 o'clock on the morning of St. Mark's Day, at the invitation of Bishop Rhinelander, about twenty-five of the clergy of the diocese, with Mrs. Rhinelander, Mrs. George C. Thomas, and Mrs. Capers, assembled at the Bishop's House for a celebration of the Holy Communion. The occasion was the farewell which Mr. Capers, Bishop Coadjutor-elect of West Texas, wished to make to the clergy of the diocese with whom he had been associated during his brief rectorship at the Church of the Holy Apostles. The Holy Communion was celebrated by the Bishop in his private chapel. The service was very impressive and the occasion added solemnity to the moment.

After the service the Bishop and Mrs. Rhinelander entertained the clergy and ladies at breakfast. At the close of the breakfast the Bishop called upon Mr. Capers and he made one of his very happy addresses. He referred to the work to which he is going, and compared the size of it to that in this diocese, telling his hearers that all the clergy of the diocese of West Texas would not exceed in number that present at the breakfast. He referred to his happy experiences in the diocese and parish, and especially to that delightful relationship with Bishop Rhinelander. He also reminded the clergy of the great burden of responsibility which the Bishop of this diocese carries and how all should hold up his hands. Mr. Capers was assured of the good will of his associates and wishes for his continued success in his new life. The Bishop requested all the clergy to offer prayers for the Bishop-elect on the morning of his consecration, which will take place on SS. Philip and James' Day.

Bishop-elect Capers preached his farewell sermons to the congregations of the Church of the Holy Apostles on the Second Sunday after Easter. In the evening the Order of the Sons of St. George was present, with the British Consul-General, Wilfred Powell, and his staff.

The Rev. George H. Toop of Matteawan, N. Y., who succeeds Mr. Capers, has sent out personal invitations to all the members of the Church of the Holy Apostles to be present at his first service and participate with him at the altar. He wishes this to be a corporate Communion of the parish. He begins his work the Third Sunday after Easter.

An important event in the history of the Church in this diocese was the laying of the cornerstone of the chapel of St. Simon the Cyrenian, Sunday afternoon, April 19th, by Bishop Rhinelander. This chapel is one of the three under the parish of the Church of the Holy Apostles, and is for the colored work. The Rev. John R. Logan is the vicar. It was organized under the name of St. Augustine's mission by the Rev. Henry L. Philips, who was then rector of the Church of the Crucifixion. This name it retained until September 1897, when it was changed to its present title. In 1903 the Church of the Holy Apostles assumed charge of the work, and the Rev. Nathaniel S. Thomas, now Bishop, placed the Rev. Richard N. Thomas as priest in charge. He remained in charge until his death when the Rev. Thomas G. Brown, his assistant, succeeded him. In 1909 the present vicar, the Rev. John R. Logan, was appointed. The progress of this work has been marvellous. It received its first impetus toward its success upon the organization of a kindergarten work under Mrs. Mary Wilson, who has passed to her rest. In common with all the activities of the parish of the Holy Apostles, this received a severe blow upon the death of Mr. George C. Thomas, who was deeply interested in it. The departure of Bishop Thomas also for a while retarded its progress, but under the guidance of Bishop-elect Capers, it took on renewed life, and the new building was projected. Ground was broken and the new church started August 30, 1913. In the ample parish building, room is provided for all the social activities. Its growth has been wonderful. There was a membership of 140 in 1909, at present 348. The Sunday school numbered 350 scholars, at present 530. In its Sunday school contributions for missions is shown its strength. On Easter 1909 the school presented \$103, this year \$459.69. The Bishop is deeply interested in

this work and has shown his appreciation of the effort of the present vicar in many ways.

At the meeting of the Clerical Brotherhood on Monday, April 20th, the Rev. David M. Steele, rector of the Church of St. Luke and the Epiphany, read a valuable paper on "The Newspapers and Church News." That the newspapers are not always at fault for the

#### The Attitude of the Press

form in which they print Church news was the contention of the speaker. Out of his own experience he spoke of the difficulties the reporters have in gathering accurate notes and putting them into ecclesiastical language. Often, he said, the reporter of any department wholly foreign to that of the Church is sent out, and his aim is to get the news which will interest the public as he believes they want it. The speaker expressed his surprise at the cordiality with which the newspapers of this city meet the Church and the large amount of space which they devote to its news. He rather deplored the fact that the desire of the public for correct Church news is not fully appreciated, and blamed present inaccuracies upon this lack of appreciation. Mr. Steele told his hearers that "there is great need for a definite effort to help the newspapers to handle Church news intelligently." He suggested that a committee to select and arrange what should be published would be helpful. After the reading of the paper a general discussion was freely indulged in. The consensus of opinion on the subject was with Mr. Steele, and a motion was unanimously adopted that such a committee as the speaker suggested be appointed and confer with Bishop Rhinelander, to take up the matter in connection with the diocesan convention which will be held in May. The committee consists of the Rev. Messrs. J. Thompson Cole and B. S. Sanderson, with Mr. Steele.

Immediately after the meeting of the Clerical Brotherhood the clergy repaired to the Church Club rooms where another of the very successful luncheons was served and a conference of the clergy held. The speaker was

#### The Church and Social Service

the Rev. J. H. Melish, and his subject was Social Service. Mr. Melish was eloquent in its presentation. He pleaded for a better understanding of the problem of the working people by the Church. Much progress has been made he admitted, but some of the leaders of the Church have not quite grasped their opportunities. He said that the Church must be a "voice and hand." "It is not enough that we should have the printed word." "The living voice carries with it a power which the press can never equal." The preacher has a far-reaching power here, and one which he does not appreciate. He can inspire men what to think. Beside the spoken word, he said, must be the helping hand. The Church must take a broad view of its social duty. His hearers were much impressed with the earnestness and force of the words of Mr. Melish. The hope has been expressed that something definite may result from this conference.

The Church seems assured of the founding of a home for its clergy and their wives after they have outlived their period of active work. Mrs. Elizabeth B. Jeffries has left an estate of about \$115,000, a large part of which will eventually be available for the

#### Home for Clergy and Wives

founding and maintaining of such a home. Other work and institutions which will profit through the will are our Home for Consumptives, Chestnut Hill, which will receive \$2,000; Christ Church, Germantown, which will receive \$30,000 in trust for keeping the church in good repair, and to have the chimes, which Mrs. Jeffries presented to the church, properly rung.

The Bishop of the diocese has issued two prayers which are to be used by the parishes during the unsettled relations existing between this country and Mexico. One is "For the Nation and its Rulers," the other for "The Army and Navy." Owing to League Island navy yard being in this city, the Church of this diocese is brought into close touch with the war spirit. The preparations for and departure of the war vessels have been a source of great interest. Many of our families have members who are going out to the front. The first death in Mexico as a result of the conflict was a Philadelphia boy.

The sixty-first local and twenty-first annual assembly of the Daughters of the King will be held on Tuesday, May 12th, in St. Andrew's Church. Afternoon service, 4:30 o'clock; evening service, 8 o'clock. Sermon by the Rev. Louis C. Washburn, D. D.

#### Two Special Prayers Issued

If YOU COME to seek His face, not in the empty sepulchre, but in the living power of His presence, as indeed realizing that He has finished His glorious work, and is alive forevermore, then your hearts will be full of true Easter joy, and that joy will shed itself abroad in your homes. And let your joy not end with the hymns and the prayers and the communions in His house. Take with you the joy of Easter to the home, and make that home bright with more unselfish love, more hearty service; take it into your work, and do all in the name of the Lord Jesus; take it to your heart, and let that heart rise anew on Easter wings to a higher, a gladder, a fuller life; take it to the dear grave-side and say there the two words "Jesus lives!" and find in them the secret of calm expectation, the hope of eternal reunion.—John Ellerton.

Annual Assembly  
of Daughters



## SEMI-CENTENNIAL OF EVANSTON PARISH

## St. Mark's Keeps a Notable Festival

## ANNUAL MEETING AT THE GUILD OF ALL SOULS

Professor Easton Preaches Hale Memorial Sermon

OTHER HAPPENINGS IN CHICAGO AND SUBURBS

The Living Church News Bureau )  
Chicago, April 27, 1914 )

THE fiftieth anniversary of St. Mark's parish, Evanston, was duly observed on Monday, April 20th, and on Low Sunday, the day preceding. The services of Low Sunday were festal in character, the preachers being Bishop Anderson and Bishop Longley, Suffragan of Iowa. On Monday there was a choral celebration of the Holy Eucharist, at 11 A.M., the following comprising the procession: Crucifer and choir; master of ceremonies; students of the Western Theological Seminary; some forty of the clergy of Chicago; the Rev. Dr. E. M. Jeffreys, rector of St. Peter's, Philadelphia, who was the preacher; the Rev. Dr. Arthur Rogers, rector of the parish; and Bishops Longley, Toll and Anderson. The Eucharistic music was Gounod's *Ste. Cecilia* Mass, the anthem being Brahms' "How Lovely is Thy Dwelling-Place, O Lord of Hosts." Mr. Robert Holmes, who has for years been the choirmaster, and Mr. Stanley A. Martin, organist, directed and led the music, which was of the high order usually found at St. Mark's. The programme recalled the names of the original wardens and vestrymen of 1864, namely, Messrs. Charles Comstock and D. J. Crocker, wardens; Messrs. H. Clay Cone, Harvey B. Hurd, John H. Kedzie, J. A. Lighthall, O. R. W. Lull, F. G. Siller, F. M. Weller, and A. G. Wilder, vestrymen. The names of the present wardens, Mr. E. H. Buehler and Mr. W. S. Powers, and of the ten present vestrymen, were also printed, as likewise the names of the ten rectors of St. Mark's since April 20, 1864. Among them were the late Rev. F. S. Jewell, whose rectorate of over five years began in 1880, and the Rev. J. Stewart-Smith, now of Kansas City, who was rector for the four years preceding the late Dr. Jewell's incumbency. Nearly one-half of this half-century (22 years) was occupied by the rectorate of the late Rev. Dr. Arthur Wilde Little, under whom the beautiful church now used was largely built and adorned with its rare and artistic ornaments in stained glass, altar and reredos, and the like. Thousands of Church people in all parts of the world know of St. Mark's only because of their acquaintance with Dr. Little's *Reasons for Being a Churchman*. The fine parish house was also built under Dr. Little, and owes much of its attractiveness to his well-known taste in architecture.

The festal celebration on Monday was of great beauty in every detail. The sermon by Dr. Jeffreys was on "Democracy and Christianity," the text being St. John 15:5, "Without Me ye can do nothing." The three Bishops present officiated at the altar. There was a numerous congregation, and a large gathering of clergy numbering over 50, including those in the procession. At the close of the service luncheon was served by the Woman's Guild to some 100 guests in the parish house, the Rev. Dr. Rogers being the toastmaster. Addresses were made by Bishops Anderson and Toll, the Rev. J. Stewart-Smith and by the Rev. T. B. Foster, of the Western Theological Seminary, who spoke on behalf of the clergy of the diocese. The offering of the morning was given to the work of St. Matthew's, Evanston. St. Mark's parish is one of the strong organizations of the diocese, with over 560 communicants, and raising last year over \$23,000. Of this sum the large proportion of \$3,906 was given to diocesan purposes, and \$3,359 more was given to general missions and other extra-diocesan objects. There is an able branch of the Woman's Auxiliary, with 109 members, and a well-organized men's club of about 175 members. Last year there were also six other organizations and a Sunday school enrollment of 280. There are over 250 families connected with the parish. At a recent meeting of St. Mark's Men's Club the address of the evening was given by ex-Governor Deneen. His theme was "Illinois." Among those present was the Hon. Richard S. Tuthill, formerly of Epiphany vestry, Chicago.

At St. Luke's the Sunday services will from now on be held in the parish house, which was the original St. Luke's Church, inasmuch as the temporary roof and other temporary parts of the new church are being torn down, to make way for the next great advance in the erection of the large and beautiful edifice whose completion has for so long been contemplated. It may take some months to finish the building. The work is being actively pushed.

The annual meeting of the Guild of All Souls was held at the Church of the Redeemer on Wednesday, April 22nd. There was a Solemn High Eucharist, the Rev. Dr. John Henry Hopkins, rector, being celebrant, assisted by the Rev. H. W. Schniedwind, the

Rev. Irwin St. John Tucker, the Rev. F. S. Penfold, of Racine, the Rev. F. L. Maryon, of Kemper Hall, the Rev. Dr. John McClurkin, and the Rev. Hugh J. Spencer. The music was led by the Ste. Cecilia choir of the parish, under the direction of Mr. Francis A. Mackay, organist and choirmaster. The sermon, by the Rev. F. S. Penfold, rector of St. Luke's, Racine, Wisconsin, was a message of unusual power and ability. He took his text from I. Kings 18: 30, ff. and dwelt on the history and sweep of the Catholic Revival, speaking of the work of the Guild of All Souls in furthering belief in the Communion of Saints and in widening Intercessory Prayer for the Departed, as a constituent part of the Catholic Religion, and not as an optional specialty. He dwelt on the far reaching influence of living the Catholic Life in a parish, as distinguished from the less useful effects of trying to teach the Catholic Faith by precept, tract, sermon, and verbal instruction, stating that the influence of maintaining a daily Eucharist and of celebrating the Holy Eucharist at hours of burial, and of maintaining a weekly or even a monthly Requiem as part of the parish use, would be far more effective methods of widening Catholic conviction along these lines than almost any amount of simply verbal teaching if unsupported by actual, living usage. He drew a telling parallel between Elijah's deeds for God, as narrated in the text, and the true proportion which ought to obtain to-day between Religion and Social Service, putting the primal stress upon the Religion, as did Elijah when he first "repaired the altar of God which had fallen down," and not until worship was reestablished, attended to Jehu, and Social Reform generally. He warned his hearers of the danger of throwing themselves into Social Service instead of into mainly spiritual activities, lest they should follow the example of much modern Protestantism which is so rapidly losing its spirituality, and is in so many instances substituting for Godwardness a manifold activity of a purely secular kind.

At the business meeting of the council of the guild, following the service and held in the parish house under the chairmanship of Dean Delany, of Milwaukee, Mr. T. E. Smith, the secretary-general, read a synopsis of the year's growth and work. Nearly twice as many new members have been enrolled this year as were reported a year ago, and the requests for intercessions have increased so largely that it has been found necessary to enlarge the quarterly intercession paper, which is sent to every member of the guild. A most interesting appeal was received from the Rev. Gouverneur F. Mosher, of Wusih, China, asking for a pall and for a set of black Eucharistic vestments, and stating that because the Chinese often accuse the Christian religion of gross neglect of the dead, it is of great importance that our missionaries can be supplied with simple but impressive vestments, especially with palls for the caskets, at times of Chinese burial services. At the luncheon which was served in the parish house by the Woman's Guild, Dean Delaney presided, and addresses were made by a number of the clergy, including the Rev. W. B. Stoskopf, the Rev. F. L. Maryon, the Rev. F. S. Penfold, the Rev. Samuel W. Day of Plymouth, Indiana, the Rev. L. C. Lewis of the Western Theological Seminary, the Rev. Allan W. Cooke, of Japan, and Mr. T. E. Smith, of Akron, Ohio. The Rev. A. W. Cooke, who is studying at the University of Chicago during his furlough, reinforced the statements of the Rev. G. F. Mosher's letter concerning the importance of respect for the departed as an element of necessary missionary work in the East, in Japan as well as in China. The Rev. Dr. J. H. McKenzie of Howe, Ind., was among the visiting clergy, and the congregation at the Holy Eucharist included also a number of Churchwomen from different parishes in Chicago where the guild has members. During the addresses at luncheon the point was made more than once that the membership in the Guild of All Souls ought to be largely and rapidly increased. In its unobtrusive way this devotional movement is accomplishing a deep and far-reaching work, for the alleviation of sorrow and for the furthering of spiritual growth. A telegram was received during the luncheon from the Superior of the Council, Dean Larrabee, of Nashotah, who was unable to be present. The Council was practically re-elected at the business meeting.

The ninth annual Hale Memorial Sermon was delivered under the auspices of the Western Theological Seminary, at the Church of the Epiphany, on the morning of Low Sunday, by the Rev. Professor Burton Scott Easton, D.D., of the seminary's chair of the Literature and the Interpretation of the New Testament, the subject being "Recent Work of the Church on the Data of the Synoptic Gospels." The sermon was a masterly one and will be published by The Young Churchman Company in accordance with the terms of the Bishop Hale will.

Christ Church, Woodlawn, the Rev. C. H. Young, rector, has joined with St. Paul's, Kenwood, in giving "Everywhere," the Board of Missions' Exhibit. The dates at Christ Church parish house were April 21st to 23rd, following Low Sunday, and the dates at St. Paul's are Thursday, April 30th, to Saturday, May 2nd, inclusive. The programmes each afternoon and evening included "Dances of All Nations," by the children, and missionary lantern lectures, as well as missionary addresses in the evenings.

A number of leading members of the diocese, from various



parishes, assembled at St. Thomas' guild rooms on the evening of Thursday, April 23rd, for a "Southern Supper," served by the women of St. Thomas' parish. The evening was arranged under the auspices of the newly-formed League for Church Extension among the Colored people of the diocese. Addresses were made by Bishop Anderson, the Rev. Dr. Herman Page, Mr. W. S. Powers, Mrs. Joseph T. Bowen, and others, in addition to the priest in charge, the Rev. J. B. Massiah. During the supper, plantation melodies were sung by members of St. Thomas' choir and parish. The evening was of great benefit in deepening the interest in the work among colored people of the diocese.

We are glad to correct a mis-statement made in a recent letter about the late Mr. D. B. Lyman. His father was a Congregational missionary in the Hawaiian Islands, and not a Church missionary. There was also an error in our last letter which we are glad to rectify by stating that the Easter offering at St. Edmund's, Chicago, was \$645.55.

Nation-wide attention has been focussed on the new departure of the Chicago *Record-Herald*, which great daily has lately announced its refusal in future to publish any advertisements of the liquor trade. The editor, Mr. H. B. Chamberlain, is a Churchman. Several of the clergy have written to the editor, as have hundreds of other people from far and near, thanking him and his paper for taking this splendid position. The recent election wiped out over 1,000 saloons in all parts of Illinois outside of Chicago. The women did it.

The class confirmed at the Cathedral on Maundy Thursday evening numbered 101 candidates—the largest class in the Cathedral history. Of these, 34 were from the Chicago Homes for Boys. These boys are part of the Cathedral congregation.

Some additional information in regard to Easter services may be given. At the Cathedral there were twenty per cent. more communions than last year, with an offering of \$2,200, and a Confirmation class of 101, the largest in the history of the Cathedral. The Bishop was the preacher. Scores were turned away unable to obtain admission. Weekly pledges from the congregation have been increased from \$6 eight years ago to nearly \$40 per week. At St. Paul's, De Kalb, with 57 communicants on the roll, 44 communions were made and the offering was \$375.90. Much of this will be used to reduce a mortgage on the property.

The President of the Chicago branch of the Girls' Friendly Society announces, with deep sorrow, the sudden death of Miss Eleanor Lewin, extension secretary of the G. F. S. All Chicago engagements made for Miss Lewin must, therefore, be cancelled.

God is ever seeking an entrance, and the avenue to the heart is closed against Him; He enters in, and is rudely thronged, or jostled, or civilly put off, or promised an audience at a more convenient season, if He is not, by deadly sin, cast out. How many calls by God's providence, by the tender austerity of His afflictions, by His compassion, His bounties, by the deaths of others, or our own prolonged lives when we seemed nigh unto death, by the beauty of truth, by the unsatisfactoriness of things present, by some sight, even if afar off, of things eternal, by the sense of His presence by the ocean of whose love we are encompassed, by some sensible sweetness oversteaming us—any one of these might have been a lasting conversion to God, and where have they left us? Above the common gifts to all, our creation, preservation, and all the blessings of this life; besides that universal gift of "the redemption of the world by our Lord Jesus Christ," we thank Him for that which is varied to each, "the means of grace." What we have had might have made glorious saints of those who have had less.—*E. B. Pusey.*

TAKE THE TROUBLE to spend only one single day according to God's commandments, and you will see yourself, you will feel by your own heart, how good it is to fulfil God's will (and God's will in relation to us is our life, our eternal blessedness). Love God with all your heart; value with all your strength His love and His benefits to you, enumerate His mercies, which are endlessly great and manifold. Furthermore, love every man as yourself—that is, do not wish him anything that you would not wish for yourself; do not let your memory keep in it any evil caused to you by others, even as you would wish that the evil done by yourself should be forgotten by others; do unto them as you would do unto yourself, or even do not do unto them as you would not do unto yourself; and then you will see what you will obtain in your heart—what peace, what blessedness! You will be in paradise before reaching it—that is, before the paradise in heaven, you will be in the paradise on earth.—*Father John.*

DO THE RIGHT, and your ideal of it grows and perfects itself. Do the wrong, and your ideal of it breaks up and vanishes.—*James Martineau.*

## CHURCH ATTENDANCE CAMPAIGN

"THE MARIETTA PLAN"

By THE REV. J. M. HUNTER, Marietta, Ohio.

A REMARKABLE and unique movement has lately come to its close in Marietta, diocese of Southern Ohio. The local ministers, feeling the need of arousing their people to the neglected privilege of public worship, proposed the plan to Mr. A. M. Briggs of the A. M. Briggs Poster Co., who worked out the details and then, as an advertising expert of national reputation, met seventy-five chosen laymen at a banquet and placed



the proposition before them. They saw in it a clear-cut, up-to-date business proposition, devised by a publicity specialist. They adopted the scheme and organized to fill the churches for six weeks and challenged the ministers to fill the pulpits. The challenge was accepted on the spot and within a week the ministers had ready and printed a booklet of sermon subjects and prayer meeting topics for the six weeks. The Roman Catholics entered into the movement in all details.

The laymen assumed the initiative and organized as follows: First was the General Committee, composed of one man from each church. In it were the chairmen of all other committees. The General Committee met every Sunday afternoon.

There were seven other committees—on Publicity, Programme, Canvass, Finance, and the Get 'em Out, Follow-up, and Music Committees. These all met every Monday evening, first separately, then all together to report work done and to perfect plans for the week ahead. The Publicity Committee prepared write-ups for the papers, especially on Mondays, reporting Sunday's attendance. It bought half a page in each paper on Saturdays for a big ad. It posted the town with card posters, put up in the trolleys, in the stores, and in the windows of houses. Buttons were provided for everybody which read: "I am going to church next Sunday. Are you?" and stickers were furnished for packages in all the stores and laundries bearing a similar legend. The Programme Committee was composed of the ministers, who met to pray and plan, every Monday morning. The Canvass Committee secured a record of the church affiliation of every family in the city, on a given day. The Finance Committee got the money to pay all bills and did it easily. The Get 'em Out Committee did all sorts of things. They stirred up every church to get after its own constituency. It was done effectively. The Follow-up Committee studied how to conserve the gains of the six weeks' campaign. Two weeks were given to big union meetings. Then the city was divided into small blocks and in each two cottage meetings were held per week for two weeks.

### RESULTS

1. At St. Luke's Church the season of Lent was the Follow-up campaign, marked by deep spirituality and renewed efforts to enter into the privileges of the Forty Days. Our increase over normal attendance varied during the campaign from 87 per cent. to 215 per cent. Many "got the habit" who would not be reached had the effort been for one Sunday only. Several dormant members came the first Sunday—and have been coming ever since.

2. In the seventeen organized churches as a whole, the average increases of attendance were: in Sunday school, 26 per cent.; in morning service, 66 per cent.; in all services, 55½ per cent.; upon Wednesday nights, 50 to 100 per cent. Since the campaign closed, congregations have maintained the campaign average—although special work and advertising had stopped.

3. Remarkable coöperation of the Protestants, Roman Catholics, and Churchmen for six weeks, united in one effort for the common good—a situation that was realized at the final meeting of the General and Service Committees which closed with the Doxology. It was a striking thing that there was not a word of criticism from anyone.

4. The whole city has declared itself for the religious life and in favor of the Church idea. The results will be lasting and could not be obtained through the emotional stirring by an evangelist with its inevitable reaction.

5. This church attendance campaign opened up vistas of service which members had failed to see before, and New York is considering adopting it under the title of "The Marietta Idea."



## Peace and Christianity

By CHARLES ELDREDGE McALLISTER

THE modern demand is for efficiency. To-day we want the practical and no method or means is permissible unless it is effectual. We hear constantly the cry for a practical Christianity. Men are requiring a religion that can be acted as well as preached. I believe that the modern Christian applies his religious principles to his daily conduct, but I do not believe that he has, by any means, exhausted the possibilities of that application. Let us employ our Christian ideals in the consideration of world movements, first and foremost of which is the question of international peace.

Christianity is a philosophy of life which combines for men, the ideal and the practical. International peace, a world policy, in a similar way, unites the height of idealism and the stamp of efficiency.

During the past century, the greatest drawback to civilization, and the attainment of its goal, universal peace and justice, has been the slow and imperfect development of the individual conscience on wide, international questions. There are certain broad issues which are vitally affecting the future of our United States. The almost undivided attention given the solution of important internal and domestic affairs has caused many of these larger questions to be overlooked and neglected. We must realize that our further development as a people will be shaped by forces without as well as by forces within the confines of our territory.

The policies of a nation having a representative form of government should be the, more or less, accurate expression of the attitude and conscience of the people. This means that every individual must appreciate the value of his opinion in the solution of difficulties, both national and international. So, and so only, will he conscientiously fulfil the sacred duties of loyal citizenship.

If you point out to a man to-day how some change in local administration or policy will interfere with his personal interests, he will take prompt steps to protect himself. But if you show him how some tendencies in international relations are injuring or will injure him, his response is indifferent. The reason is that we do not fully approximate the responsibilities of our citizenship. In local questions, we can see both cause and effect without much effort. In matters involving a larger scope, our vision is restricted both as to motive and to result.

We must break away from this limited individual horizon, which is a great handicap in political, financial, and industrial affairs. The gravest danger that is threatening the American nation to-day is that the great masses of its citizens are ignorant of the real principles and points at issue in many of our important public questions. The "man on the street" has not yet been educated to that point where he can properly decide the many complicated problems submitted to his vote. In matters of international consequence, this "don't know" or "don't care" attitude is most alarmingly apparent. True patriotism insists that we, every one of us, take prompt steps to insure the public conscience, to provide the application of common-sense maxims to the solution of international problems. How can we arouse people to the seriousness of this situation?

Religion, to revert, is a motive power, dominating, whether in a manner discernable or no, the smallest and greatest actions of men. Christianity is a marvelous, immeasurable force, directing vast multitudes of minds and hearts and hands. The application of Christian ideals has been the controlling influence in the course that world-history has taken. It has inspired leaders; it has dominated peoples; it is an ever potent factor, changing yet permanent, which stands, towering above all men and things, the sole survivor of the past, the living teacher of the present, the inspired prophet of the future.

The apparent dissension of varying religious bodies, in our own day, is not without significance. Points in dispute have brought disturbing factions into such relations that each day adds its quota towards the consummation of unity. But, even in our present condition, apparently far apart, the fundamentals of Christ's teaching are generally recognized and generally taught and practised.

And right here we have our great means for enlarging the horizon of the negligent citizen, who fails to comprehend the

significance of international problems. Christ is a pilot, not only of the ship of the Church, but of the ship of Public Opinion. There is no other single body, movement, or organization that has the power to mold the public conscience that Christianity has. The practice of Christian ideals in the fulfilment of the duties of useful citizenship is the method and the only method by which the best solution of our difficulties, financial, industrial, political, whether of national or international scope, can be reached.

International peace is, despite its opponents, the most important world policy confronting us to-day. It is that policy on which the whole future history of the United States depends. The need for action is pressing. Each day brings us nearer to a crisis for which we are so little preparing. That European nations have been torn by fears and jealousies of one another to such a degree that war with the United States has been impracticable is a condition that will not last forever. We have no reason to believe that some powerful nation or group of nations will not, at some crucial future moment, declare war on this country, especially in view of our elastic Monroe Doctrine.

The world's present distribution of territory and inhabitants is not permanent. The rapidly increasing populations of certain European and Asiatic nations, the additional room that will be absolutely required by them, the growing trade and increasing interests of Europe, the ever-present land hunger, all these factors are rapidly bringing us face to face with a stern crisis. The vast stretches of rich, undeveloped, and sparsely populated South America can well give habitation to such nations as could combine against the United States with decided advantage.

How can we waken our citizens to the vital importance of international peace, in the face of this impending crisis of tremendous consequence? With our representative form of government and its efforts to satisfy the demands of the people, it is the opinion of the individual citizen which determines what policy an administration will follow. Success and protection for the future depend upon a united demand through the franchise for the establishment of international peace. The great obstacle is to impress this fact on the mind of the everyday, "here and now," citizen.

This duty devolves upon the Church. Every Christian, by virtue of his faith, is an advocate of international peace. I have mentioned international arbitration as a world policy which combines the ideal and the practical in much the same way that Christianity combines them in a philosophy of life.

I fear no contradiction when I describe international peace as ideal. The principles of arbitration have long been associated in men's minds with the idea of theory rather than application.

But I do wish to emphasize just one respect in which international peace is preëminently practical. War does not pay from a commercial and economic standpoint. The present state of banking and commerce makes peace a vital necessity. Briefly, modern capital and industry interlock, in an international way, in so complicated a manner that disturbance of the world's peace at any point is apt to bring about a reaction in bank rates and financial circles with extraordinary rapidity. It is an undisputed fact that armament purchases on the part of European nations are directly responsible for some of the industrial unrest in this country. A single move in the recent Moroccan disturbance unsettled German banking circles, raised bank rates, and threatened a financial crisis. American business will feel the effects of European wars in a single day, and wars precipitate money crises. The problem of industrial unrest is closely tied up with the great burden European nations are imposing on their people in the nature of armament; and the Socialism, Anarchism, and the like which are being imported from Europe into this country are the direct result of the cry of the people against this great burden. What are we going to do about it?

It is not my purpose to outline the advantages of international peace, nor to attempt to refute its opponents. That arbitration, in the abstract, is a sound theory, is unquestioned. That it is practical, I feel equally assured, for were there no



other factors, and there are many, the mere economic considerations convince us. The momentous fact is that international peace is becoming more essential to American prosperity every day. The great need is to impress that fact on the average American citizen.

That men are appreciating the narrowness of the average individual consideration of international policies and the importance of the Church and Christianity as a mold of the public conscience, Andrew Carnegie's recent two-million-dollar endowment for the cause of peace, to be dispensed by the churches, is proof.

But let us attempt to apply a few principles of Christianity to this question of international peace. Let us try to see just how the Church is convinced and in turn must influence public opinion to bring about the establishment of this very necessary doctrine.

First, we have the great commandment, "Love thy neighbor as thyself." The motive of modern religion is one of service. The Church is working for men. She is laboring for the suppression of vice, for strict supervision of tenements, for the development of industrial education, for the prohibition of child labor, and so I might go on. But in what can the Church be of more service to men than in accomplishing the abolition of war? "Love thy neighbor as thyself." One of the two great precepts of Christianity calls men to strive for the establishment of international peace.

Secondly, let us attempt to apply that old saying, that I am my brother's keeper. Is our keeping a particularly praiseworthy one, if we slaughter and butcher and plunder our brothers in war? Modern religion is a positive and militant righteousness. It acknowledges the problem of evil and seeks to destroy it. Can it well afford to overlook the dangers in which our relations as brothers, in the universe of a single God, are, by virtue of the practice of war?

And thirdly, let us consider that verse which describes the Pharisees as those "who neither go in themselves, nor suffer those who are entering to go in." The Pharisees were men with closed minds. They are the antithesis of the modern Christian. To-day we insist on open-mindedness, teachableness. We realize that our development and capacity for growth are directly dependent on our breadth of vision. Does not international peace with its opportunity for world-wide development stamp itself indelibly on the mind prepared by Christianity?

Lastly, there are those words of St. Paul, "Work out your own salvation with fear and trembling." Right here we must emphasize the need for individual effort in the winning of individual salvation. And, just as we possess this individual responsibility in the world of the spirit, so we must likewise possess it in the world of experience, political, economic, social. Christianity teaches personal, individual responsibility. Let us apply this teaching to our consideration of the question of international peace. Is there any doubt of our duty to our country or our God?

I do not advocate the Church as a political factor, and I think that it should, as far as is possible, be kept out of governmental considerations. But I believe, and you as a Christian believe with me, that there is a divine law, a law for business, for politics, for all life. And I further believe that it is only in the practice of this divine law that the salvation of our American nation and the solution of the peace question is to be found.

It behooves every one of us, if without the enriching influence of religious teaching, to take advantage immediately of the vital agency of the Christian Church as the great means of obtaining public, as well as personal salvation. And we who are within the fold must appreciate our responsibility for life on earth as well as for life in heaven, our responsibility of service to our fellow-men.

Let us seek to preserve the ideals of Washington, and Jefferson, and Lincoln. As God-fearing men and useful citizens, we must see beyond the narrow confines of our own limited experience. We must embrace in our thought those vital international policies, on which the future welfare of our nation depends. Let us fear God, and love mankind in applying the benefits of religious idealism to the consideration of world movements.

Overlooking our capital city at Washington, there stands a beautifully wooded hillside, known as Mt. St. Alban. It is the site of the National Cathedral, which is being builded there for "all peoples, tongues, and nations."

At the highest point of the close, crowning the hills, there

stands a rugged white stone cross, known as the Peace Cross. Every Sunday afternoon, in spring, summer, and fall, there gather there a devout group of people to express their worship of Almighty God. And so when one stands at the base of this Peace Cross, one cannot help but feel a peculiar touch of reverence and sanctity.

But if we take our eyes, for a moment, from the blue heaven above, and the interesting features of the Cathedral itself, to look off towards the east, in the direction whence Christ came, we see unveiled before us a significant picture. Standing out, permanent, of immovable foundation, is the majestic dome of the capital, surmounted by that massive figure of Liberty, enlightening the world. Near by shines forth the golden cupola of the Library of Congress, crowned by its ever-burning torch of knowledge. Stern, towering, dignified, there is that simple yet ever-enduring shaft, the monument of George Washington. As one gazes on the scene, his heart swells with patriotic fervor. His very soul trembles at the pure joy of being an American. His mind and heart and hand, in one united effort, burst forth in an undying determination to serve God and that country which God has so blessed with His peace and prosperity. Let us all unite in the Church and proclaim, with one voice, this gospel, our duty to our country and our life in God, which is reëchoed in the words of the Saviour, "Peace I leave with you. My peace I give unto you."

## THE SECRET OF PEACE (SELF-SURRENDER)

By ZOAR

**P**EACE I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Have we, dear reader, you and I, that wonderful peace in our heart? And if not, what is the reason? Has His promise failed? God forbid! Why then do we not claim that which He has promised to give to His disciples? why does it at times but seem to be ours for a little while, and then vanisheth away in the great rush of life's working days, like the soft haze of a glorious summer morning evaporates in the warm rays of the burning sun? Why? Is it not because of our half-hearted surrender to God's will? We pray daily: Thy will be done, but—do we mean it? do we long for it? do we work and wait for the will of God to be accomplished in us, by us, and through us? Are we free from self-seeking, self-glorifying, self-love? How few would dare assert this to be true of their own heart (for the heart knoweth its own bitterness); how few really know that peace founded on perfect love and therefore perfect trust! Not until we are willing to let "self" be put to shame, set at naught and crucified, not until we have learned to pray with our Master: Not as I will, but as Thou wilt—not until then, can we hope to possess that priceless gift which the world can neither give nor take away: the peace of God which passeth all understanding. But let once this peace be ours, let the surrender be complete, let Christ dwell in us and we in Him—whatever storms then we may encounter on the sea of life; however strong the adverse winds; however threatening the raging waves and forbidding the grim rocks, nothing shall ever disturb the depths, the intense peace of the depths of our trusting love!

## IMMORTALITY

As earthly mountains sink,  
And earthly hills grow bare,  
I thrust up higher peaks  
In regions over there,  
And plant them with a verdure  
Perennially fair.

As one by one my friends  
Are severed from my soul,  
I graft them in my other self  
Beyond Death's dark control,  
Where we shall meet and love again,  
While endless ages roll.

As one by one life's coins  
Slip from my clutching hand,  
I find them all invested  
In summer sky, and land,  
That I shall own, and see  
Eternally expand.

LE ROY TITUS WEEKS.



# SOCIAL SERVICE

+ Clinton Rogers Woodruff, Editor +

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia.

## INQUIRY AS TO RELATIONS BETWEEN CHURCH AND LABOR

THE Rev. C. R. Stetson of St. Mark's, Washington, recently delivered an important address on "Church and Labor." In the preparation of it he sent a series of questions to the secretaries of the social service commissions in an attempt to get at facts. His questions were as follows:

1. Has the social service commission in your diocese succeeded in getting into touch with organized labor in any way?

2. Have you any representative in the labor organizations?

3. Has anything been done by the social service commission or by any clergyman of the Church to coöperate with the labor movement in (a) the eight-hour day, (b) elimination of child labor, (c) improving of working and housing conditions?

4. Has the Church, through its representatives, either lay or clerical, been instrumental in the settlement of strikes?

5. Is the statement so often made that "working people are indifferent to the Church," true in your diocese?

6. Are there any churches in your diocese where working people (wage-earners) attend in any numbers?

7. Is the commission in your diocese undertaking or planning to undertake any study of industrial conditions, and the class struggle?

These questions were framed with the intention of ascertaining whether the Church is coöperating with organized labor in the ways in which organized labor has suggested. Fifty-six answers were received by Mr. Stetson. The answers came from every part of the country and should give a very fair idea of actual conditions.

Mr. Stetson summarized them in his address as follows:

(1) Twenty-one of the fifty-six dioceses responding have either fraternal delegates to central labor unions—as in Brooklyn, where the delegate is elected by the diocesan convention—or else they are in close touch with the unions, as in California and Nebraska, where a member of the social service commission is a member of the central labor union. In Tennessee the head of the labor organization is a Churchman. There is, then, an attempt being made to get into touch with labor unions.

(2) Only seven dioceses report having regular fraternal delegates to the central labor unions. This is a matter in which one would expect caution and the report is not at all surprising.

(3) To the question "Has anything been done to coöperate with the labor movement in obtaining the eight-hour day," seventeen commissions have done active work by furthering legislation or have put themselves publicly on record as favoring an eight-hour law. In nine dioceses there is a campaign of education going on—preaching, distribution of literature, etc. In Idaho, Spokane, and Nevada there are eight-hour laws, and in Nebraska the eight-hour working day prevails.

(b) As to work for the elimination of child labor, twenty-five dioceses are on record as favoring bills, or as having done active work to promote legislation. Delaware reports "splendid work."

Long Island reports that one of the members of the social service commission goes to Albany constantly and keeps informed of pending legislation, so that the commission may exert its influence when necessary. Sometimes a strong influence is exerted.

In nine dioceses public opinion is being stirred on the subject and the Church aroused to action. In some dioceses child labor does not obtain, as for instance in Southern Florida, or Idaho, which latter has a law already with regard to it.

(c) Nineteen dioceses report coöperation with the labor movement in obtaining better working and housing conditions. Seven dioceses are agitating the subject and learning something of conditions. Many states do not have this problem, as for instance, the states of Washington or Idaho, which are agricultural communities.

We find that fifty-one per cent. approximately, or more than one-half of the commissions answering the questions, are

coöperating either by work or education in furthering these objects for which John Mitchell asks the coöperation of the churches.

If the representatives of the Church are asked to act as mediators in disputes between laborer and employer, it must indicate at least that the laborer has not lost confidence in the Church, nor can he regard it as an enemy and as allied with moneyed interests against him. The fourth question, asking if the Church has been instrumental in the settling of strikes, is important therefore. The answers to it should give some indication of the activity of the Church in social service as well as the regard in which it is held by the labor movement.

It must be remembered that in large sections of our country the industrial problem is not acute, as there are few if any factories, and the population is engaged in farming.

Twelve commissions report that the Church through its representatives have been instrumental in settling strikes. Among these twelve are such industrial states as New York, New Jersey, Massachusetts, Ohio, Vermont, and Michigan. In Bloomington, Ill., the Rev. William Baker was appealed to to settle a difficulty. In Maryland our commission claims that it took the lead in settling a garment workers' strike. It is of record that our clergy were active in the garment workers' strike in New York. The Bishop Coadjutor of Southern Ohio is chairman of the state board of arbitration. Certainly the Church has a record to be proud of in this matter—especially when one remembers that she has only organized her social service commission so very recently.

The fifth question asks for an opinion as to the alleged indifference of working people to the Church. It would be difficult to get at actual conditions. The statement is so often made that working people are indifferent to the Church, that at any rate an opinion from the heads of the social service commissions is sure to be interesting. It may be true that the great mass of workers to-day are indifferent to organized Christianity; it is also true that the great mass of people throughout the country may be charged with indifference. There may be a widespread interest in religion and at the same time widespread indifference to the Christian Church. It is interesting then to have the testimony of thirty-four out of a total of fifty-four dioceses answering the question that working people, that is, wage-earners, are not indifferent to our own Church at any rate. Some of the statements are most emphatic—Long Island reporting that "most of the people in our churches are working people," and the secretary of the commission stating that in his own parish most of the communicants are working people. Newark reports that according to an investigation made three years ago, sixty per cent. of the communicants of the diocese were wage-earners. One interesting fact brought out is that the dioceses reporting that wage-earners are indifferent to the Church, are those in states which are largely given over to agriculture, such as Delaware, North Carolina, Alabama, Nebraska, Iowa, and Kansas, and some others of the same general character. The explanation may be that our own Church is weak in some of these states and is less able to cope with conditions because less active. The general opinion is that the Church is not being deserted by working people, and that at any rate they are not more indifferent than other people.

Question six inquires whether there are churches attended by wage-earners in large numbers. Mr. Stetson meant by this question to determine the accuracy of the charge made that our churches are governed by the moneyed classes and that only the well-to-do attend them. There are churches which the richer people consider their own in every diocese, and they will continue to exist. It is encouraging to have forty-four out of the fifty-one dioceses answering this question, report that there are churches attended by working people in large numbers.

Such statements as follow are illuminating: "Wage-earners in all our churches; my own has nothing but wage-earners—



many are miners" (Marquette); or, "In a number of parishes they are in the majority. In some nine-tenths are wage-earners" (Massachusetts). "They attend as well, if not better, than any other class" (Idaho). "Several churches in mill towns depend largely on mill hands for a congregation" (Western Massachusetts).

The opinions of the clergymen who have answered the questions seem to differ widely from that of the critics of the Church on this matter. It is undoubtedly true that our own Church has a very large number of working people in its membership, and that it has both in England and in this country consistently tried to minister to all classes.

Mr. Stetson asked whether the social service commissions were planning to undertake a study of industrial conditions, in his seventh question, in order to ascertain if the clergy of our Church were interesting themselves in the general question. Twenty-seven dioceses out of the fifty-six are to study conditions or already have done so. It must be taken into consideration that the social service commissions are new, and that they have had much work to do to stir up interest and to investigate conditions in a small way. There can be no doubt that the Church at large is alive to the importance of the labor movement.

#### THE "SURVEY" ON THE SOCIAL SERVICE WEEK

Although the *Survey* in its department of "The Church and the Community" devoted much space and laid great emphasis on the Social Service Week observed by the Joint Commission of the Episcopal Church, the publication of papers and addresses then presented was called to the attention of its readers to complete its service to them with reference to this occasion.

Within and beyond this Commission of the Church, that occasion was significant as opening an epoch in the social service of the Church. For not only were the various Church agencies then correlated as never before, but the Joint Commission became a permanent executive function and agency of the General Convention. In the words of the *Survey*:

"Already related to it are the social service agencies or agents appointed and at work in seventy-five dioceses and missionary districts and a far larger number of parish organizations. As striking the keynote for all these ecclesiastically recognized and constituent agencies the addresses and papers published in this booklet have a significance beyond their personal expression and intrinsic worth. But to all who would take the rising social temperature and feel the steady social pulse-beats of Churchmen and women, this booklet of 181 pages will be valuable."

#### INSTITUTE FOR PARISH WORKERS

Among the questions to be considered at the Institute for Parish Workers, to be held in New York May 18th to June 12th, are the organizing of men for social service; young people's organizations; coöperation with other agencies; how to use the men's club; the Church and the immigrant; the Church and public recreation; the correlation of moral agencies in family problems. These and similar questions, some of which are ordinarily included in the theological education under the head of Pastoral Theology, will be discussed under the leadership of the conductor of the Institute, Gaylord S. White, and in many cases with the help of those who are dealing successfully with such problems.

#### "BABY WEEK" IN CHICAGO

A recent issue of the Chicago *Commerce* contains an extended and most graphic account of the "Baby Week" held in Chicago, April 19th to 25th. In the words of this publication, Baby Week was intended to show Chicago philanthropy "undergoing an experience in intensified cultivation which will surprise the most sanguine champions of the children of the tenement."

Baby Week is an invention of the Infant Welfare Society, which is conducting a campaign to show all Chicago the economy and humanity of saving life at the root. Not only is the account a striking one, but it is significant because of its appearance in the organ of a trade organization.

THE REV. ROBERT P. KREITLER, rector of St. Luke's Church, Scranton, Pa., has been made chairman of the board of directors of the Bureau of Recreation in that city.

## CORRESPONDENCE

*All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.*

### WOMEN IN THE CHURCH

To the Editor of *The Living Church*:

**R**INDLY, dear sir, allow me space in your columns to make a few remarks with regard to the article in *THE LIVING CHURCH*, April 18th, "Women in the Church."

The reason seems plain enough why all Churchwomen cannot enjoy equal status with Churchmen. There have always been some great women in sacred history and also in secular history; the names of the latter will no doubt be mentioned with those of the former at the great day of recognition. That the Church cannot risk her interests with indiscriminate womanhood is amply demonstrated by what we see all around us.

When the Master sent a woman on an errand it was one who had been willing before that to sit at His feet and learn.

CHRISTINE GAULIN.

Perley Hall, South Bridgeton, Maine, April 20, 1914.

### THE PRESENT HOSTILITIES

To the Editor of *The Living Church*:

**D**URING the course of our late war with Spain, the prayer for use "In time of war and tumult" was criticized in the Church press as being a prayer unsuited to the nation which was in the right. If any of our clergy feel so, as to this war, could we not use the prayer for use in a fight at sea—found under "Forms of Prayer to be used at Sea"? It is not particularly maritime and really is more appropriate to the war than the other collect.

It is interesting to note that in this war (with Victoriano Huerta not with the United States of Mexico) hostilities began on the Independence Day of Texas. April 21st, San Jacinto Day, the day of the last battle of the Texans in their struggle for independence from Mexico, was still celebrated when I lived in Texas four years ago. It seems an interesting coincidence, and, we trust, a good omen.

MARY MCENNERY EHRHARD.

West Hoboken, N. J., April 22nd.

### THE EXPERIENCE OF VIRGINIA LEE

To the Editor of *The Living Church*:

**I** WISH to express my sincere appreciation of the timely article in *THE LIVING CHURCH* for April 18th, by Virginia Lee, and the splendid editorial which accompanied it. It was with a sense of shame that I read the pathetic account of a strange lamb, seeking the shelter of the fold, amid the haughty surroundings of some of our great city churches. I note the amazement of Mr. Waters as he attempts to protest against the experience of Virginia Lee. And well may he be amazed. It is time for amazement, and an awakening to reality, if we stop to consider honestly that Virginia Lee is *not* fictitious, for experiences such as hers are actually happening in our churches every day. Mr. Waters may be amazed, but mine is a keen indignation that many of us, who would be followers of the Blessed Saviour, are so blind to conditions as they exist, and so slow to realize the truth of them even when laid bare with sorrowful pleading.

To me the experience of Virginia Lee is as real as it is pathetic. I feel that I know, for I too have been tortured by the same experience, and it almost shattered my faith as well as my heart. In nearly every community we find our Church people among the wealthiest class, and enjoying the first rank in society; hence many of our churches are indeed beautiful, so far as material beauty is concerned. But often are they miserably poor in the beauties of warmth and friendliness and real spirituality. Many of our congregations, and those of the city in particular, are, for the most part, haughty, indifferent, and cold to any one outside their little circle. A stranger entering these places of worship, where the dear Lord is said to be present, is struck with a feeling of chilly toleration rather than cordial warmth. No wonder the enemies of Christ taunt us with the cry that the Church is filled with hypocrites and that it is only a society for the rich. It is just such a condition as this, that drives heart-broken souls from the altar rail and sends them into the ranks of the indifferent, or teaches them bitterly to declare that they can live better lives, more honest and conscientious, outside the Church than in her sheltering arms, which should be a rest and comfort for the weary.

This is no fanciful dream that I write, for I have suffered the cruel experience myself, and it hurt me even to despair, just as it



hurt Virginia Lee. The trouble with us all is that in this age of tinsel and glamor, we do not practise our religion in our lives; it is so hard along the rough way, and there are so many grassy lanes. I have been carefully reared in the Church, my father having served her as a priest through many weary years, and God knows I was taught to love her better than my life. I left the little rectory for the city, and of course I sought out a church. But what a shock I received! Great structures of brick and stone, beautiful, but with the coldness of prison walls; and here I am fearful that our Lord was sadly entombed. I would not record the many unhappy experiences which I encountered. More than once I slipped cautiously into a rented pew, with the uncomfortable feeling that although this was my Father's house, I would be more welcome outside in the pure, sweet air. After some months of wandering and sickening loneliness, I found a Godly little church in a tumble-down condition, lost in a poorer quarter; but here was God praised and worshipped in the beauty of holiness. I thanked God for that church, so radiant with cheerful warmth and brotherly affection as well as the fear of God, and here was my Church home as long as I was in the city. Years have passed and the same self-sacrificing priest is still shepherding this flock, having served at the little altar for thirty-nine years, while the fashionable society folk moved away to a better section, and their fashionable rector followed. And there one may still find the showy tinsel of their lives plainly evidenced every Sunday in the costly edifice which they have dedicated to Almighty God.

I am a Churchman first and always, and I love my Church more dearly than ever; hence it grieves me to know that these conditions really do exist. And, I repeat, I know whereof I speak; and the experience of Virginia Lee is not in the least overdrawn, for I have heard it from many persons many times. I commend THE LIVING CHURCH, that in its usual fearless manner it has dared to print such articles and speak out in the exposition of pitiful conditions. Thank God, some men are alive to our shame and would seek a remedy, while others would stand back protesting, blinking and amazed.

I thank you.

Yours truly,

Kearney Military Academy.  
Kearney, Neb.

(Capt.) CAMERON WELLS.

To the Editor of The Living Church:

ON reading this article, in every word of which was pathos, and then reading your editorial, I had to fight against an impulse to write and express my view of the matter. Now, after seeing Mr. W. E. Waters' letter, I would wish to add my little quota.

It has been my good fortune to meet many of our clergy in the West and Southwest and it did not seem to me I had met a single man that would indicate such a type as the experience of Virginia Lee shows. Of course, I realize the passer-by would not readily know exact conditions, but taken as a whole, a person can form some general opinion as to the character of a man met, as one meets the clergy. Again, the experience seems so very un-western. We are broader and more receptive, I ween. While not questioning the accuracy of her statement, I cannot imagine one of our clergy quoting texts under such conditions. Surely the experience was most exceptional; so exceptional as to prove the contrary rule.

We criticize our priests very freely; maybe too much so. Let us be fair to them as a body. If we say anything, ask them to instruct; but pardon me, Mr. Editor, I will not commence a homily on teaching, lest—

Kansas City, Mo., April 24, 1914.

CLEMENT J. STOTT.

#### ECCLESIASTICAL HERALDRY

To the Editor of The Living Church:

THAT the subject of ecclesiastical heraldry is one of any especial importance to-day, I should be among the first to deny. And yet the study of heraldry, like that of numismatics and sigillography, offers an unexpectedly large field for a type of archaeological research, and, to have any value, exacts an equally painstaking scholarship. This minor art or science has a structural logic, a grammar, and an idiom now almost forgotten; but its comparative unimportance is hardly an excuse for Bishop Nichols' flippant dismissal of a serious attempt at an exposition of certain underlying principles of the art, which the singular arms of his own see do not enunciate. No discussion of heraldry can be profitable that consists merely of rhetoric, and I am averse to answering critics who are either unwilling or unable to cite recognized authorities and precedents. No one, not even a Bishop, can say of a given design that his *sic volo, sic jubeo* makes it good heraldry: until something more tangible is offered, I shrink from a contest that at present would be merely one between wit and scholarship.

Cambridge, April 25, 1914. PIERRE DE CHAIGNON LA ROSE.

OH, THRICE fools are we, who like new-born princes weeping in the cradle, know not that there is a kingdom before them; then, let our Lord's sweet hand square us, and hammer us, and strike off the knots of pride, self-love, and world-worship, and infidelity, that He may make us stones and pillars in His Father's house.—*Samuel Rutherford.*

## LITERARY

### SUPPLEMENTARY VOLUME OF THE CATHOLIC ENCYCLOPEDIA

When the fifteenth volume of the *Catholic Encyclopedia* was received, completing the alphabet and containing the errata for the series, we assumed the completion of the elaborate work, and reviewed it accordingly as a whole. There has just been received a supplementary volume of nearly a thousand pages, equal in size to the previous volumes, of which the principal part is the subject index. This is very elaborately arranged so that one may easily find the key to any subject treated in any part of the entire series of volumes. This alone embraces more than eight hundred pages. There is then a series of courses of reading in which different religious topics are taken, and references are given to treatments of phases of the subject in any part of the cyclopedia. Thus one studying such a subject as, for instance, art, divided into architecture, painting, and sculpture, easily discovers the references to phases of the subject, which can be pursued as a whole. This becomes especially useful in the historical section, in which the headings by periods, subjects, and biography are very illuminating to the student. This department occupies more than fifty pages. There are nearly a hundred pages of addenda to the subjects treated in the former volumes, supplying various omissions, corrections, and amplifications. All told this latest volume is an admirable key to the fifteen volumes of the series that have gone before. [The Encyclopedia Press, Inc., New York.]

### RELIGIOUS

*The Bible in the Making, in the Light of Modern Research.* By the Rev. J. Paterson Smyth, B.D., D. C. L. James Pott & Co. 75 cents net.

A new book on the Bible by Dr. Paterson Smyth is sure to be worth reading. His popular volumes on *How We Got the Bible*; *How God Inspired the Bible*, etc., have sold by tens of thousands. One wonders at first, remembering how well he has covered the ground, if there can be anything new to say, though one is sure that if there is, he will say it well.

That the viewpoint of the book is new one sees at once. In the course of Biblical criticism we have now reached the constructive stage. The period of destructive criticism is closed. We are now beginning the work of rebuilding, and with it has come a more generous appreciation of the learning and high purpose and patient work of the more reverent school of criticism; with it the odium against criticism and research is passing away. People now know the worst that is ever likely to be said, and they are discovering what great things remain.

In his new volume, Dr. Paterson Smyth tells in a most fascinating way the story of the making of the Bible with his well-known skill for popular exposition and a certain new aptitude for the vivid and dramatic. Take, for example, his account of the Jahvistic and Elohist elements in the Pentateuch. He shows how, long before the books which we call the Bible were gathered together, there was a great mass of Hebrew literature, much of it in poetic form, memorized, sung, carried from age to age as the Homeric poets sang their stories. Then, in the time of Elijah, a great prophetic writer arose in Southern Judah. We do not know his name. He was not one who preached to crowds or strove with kings. He was a scholar, an historian, a literary artist, a man deeply imbued with the spirit of his race. He took the old stories and out of them wrote a history. His attitude was that of the Church in her litany: "O God, we have heard with our ears and our fathers have declared unto us, the noble works that Thou didst in their days and in the old time before them." He makes it all very real and very living. Along with his accounts there is another writer, less dramatic and poetic, but writing with the same intense spiritual purpose. We are shown how, in the hands of an editor or redactor, these two manuscripts are woven into one story.

In the same way the author tells of the Deuteronomistic code, of the rise of the prophets and the preservation of their teaching, of the gradual formation of the devotional and liturgical literature. There are several chapters also on the making of the New Testament. "If anything is clearly taught by this story it is this, that the canon of Scripture was formed, not suddenly by some startling miracle, not officially by some decision of synod or bishop or saint or prophet, but slowly, gradually, half unconsciously, by the quiet influence of the Holy Spirit on the minds of men in the Church."

As the author tells it, the *Making of the Bible* is a very interesting and helpful story. He has "dragged out the bogie of criticism and told frankly what disturbing things have been learned,"



and in doing so he has made the plain man who is secretly trembling see that he has no reason to be afraid of any of the things which loomed up so big in shadow and now seem so little terrifying in the light.  
C. F.

*Paradise: A Course of Addresses on the State of the Faithful Departed.*  
By the Rev. E. E. Holmes, B.D. Longmans, Green & Co. 65 cents net.

This is a useful little book, sane and sensible in its treatment of the intermediate state. Those who are familiar with Canon Holmes' Lenten books, recommended in previous years by the Bishop of London, will be glad to have this Easter message on some of the purposes of Paradise. It is suggestive rather than dogmatic, and though incidentally it has much sound theology packed within its 112 pages, its main purpose is devotional and practical. There are many questions about the future life which even a wise man cannot answer fully, and as Canon Holmes reminds us, "We are not all wise." It is enough to say that in its limited scope the treatment of the subject here is reverent and helpful.

There is one chapter, that on "The Sin of Sadness," which ought to be in the hands of sorrowing ones everywhere. The present reviewer expects to loan and re-loan it until it is worn out by use. Another suggestive chapter on "Love" as an argument for immortality, though a mere fragment, is exceedingly well done.

The book is readable, simple, and straightforward in style, free from the "ohs" and "ahs" of much so-called devotional literature, absolutely devoid of sickly sentimentality, but with just enough of real sentiment to make its argument reach home and touch the heart, a fresh and vivid message on an old subject.  
C. F.

*Catholic and Protestant.* By Frederick Joseph Kinsman, D.D., Bishop of Delaware. Longmans, Green & Co.

The Bishop of Delaware has published under the above title the series of papers delivered a year ago before a Conference of Church Workers in the Cathedral of St. John the Divine, New York. They are a somewhat popular analysis of the sacramental principle underlying the doctrine of the Church; an appreciation of the contributions to corporate Christian life made by the two great conceptions of Christianity, the Catholic and the Protestant; an estimate of the personal character generated by the sacramental life, as illustrated by two noteworthy examples—St. Athanasius in ancient times, and the late Bishop of Gibraltar (Dr. Collins) in our own day; and, finally, a sketch of the ideals of American Christianity. As is the case with all that the Bishop of Delaware writes, this little volume is a happy combination of wisdom and common sense, relieved and brightened by frequent flashes of wit and humour. It is to be taken rather as a group of stimulating and suggestive essays than as a systematic attempt to solve some of the pressing problems suggested by the title. We could wish that in addition to insisting that the principle of authority is recognized in the Anglican Church, the Bishop and others in his position of authority, would tell us more succinctly and clearly how the voice of authority in our communion makes itself articulate; or, being articulate, how it may make itself persuasive to those who do not, or will not, heed it.

LATTA GRISWOLD.

*The Early Church in the Light of the Monuments: A Study in Christian Archaeology.* By Arthur Stapleton Barnes, M.A. Longmans, Green & Co., 1913. (The Westminster Library.)

This is an attempt to gather the evidence for Catholic dogma from the monuments that have been preserved in various parts of the world, with particular attention to those of Rome. Great emphasis is laid upon all monuments that witness in any sense to the Roman primacy. The last part of the volume is devoted to an exposition of the ancient Roman church building.

As the book is prepared for the Westminster Library, a series of popular manuals for the use of Roman Catholic priests and students, we note that no opportunity is lost for pleading the evidence in favor of the modern Papal claims. The phraseology throughout is that of mediaeval Catholicism, which results in suggesting for the days of early Christianity an atmosphere that we have very little reason to suppose existed. It is scarcely to be classed with such fair and scholarly discussions of historical evidence as is represented by the works of Duchesne and Battifol.  
L. G.

MR. GORHAM announces for early publication a volume of sermons delivered by the Rev. Dr. Arthur Lowndes during his recent "Mission of Teaching" at Pittsburgh, which attracted much attention, and caused a demand for their publication. The title of the volume will be *Christ the Life of the World*.

Mr. Gorham also announces that Admiral Mahan's article in the April number of the *North American Review* entitled *Twentieth Century Christianity* is being published in separate form for general circulation.

## SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1535 Central Avenue, Indianapolis, Indiana

WHAT am I to do when a boy comes to me and says: "I do not want to go into Mr. Jones' class; I want to stay with Mr. Williams"? This question comes into practical Sunday school life all the time. Perhaps it comes most sharply at the term ends, but it is not only there that it rises to bother the formal superintendent. What is he to do?

The question comes out of something in the boy's life. Then the first thing Mr. Superintendent has to do is to find out why that boy wants to "stay with Mr. Williams." Out of the many reasons that come up are two to which we would draw attention this week.

1. "Mr. Williams is interesting and the fellows tell me that Mr. Jones is stupid." It may be hard to get this honest answer, but it does represent a situation. Is there any solution to it? Have there been any leading marks that pointed to it?

Generally such a teacher is either irregular himself or his boys are irregular. Interest secures regularity of attendance and nowhere more sharply than with boys. Perhaps Mr. Jones' class has a very low record for attendance, and do what our superintendent can, he has been unable to bring it up. The difficulty may now be due either to Mr. Jones' inability, to the fact that he cannot teach his subject, or to the fact that the subject is quite unfitted to the class. The sensible superintendent will try to find the answer to this puzzle. And if he recognizes the importance of what he has to do, he will not hesitate to find out the truth.

In a certain school a class of upper grade girls were set to work on history. They had not had history in their school life; there was nothing with which they could connect their Sunday school work in their secular learning; it was not practical to their own lives. They had a painstaking teacher who carefully prepared herself for her work. But do what she could, she could not interest them. The superintendent insisted that they should finish their course; and what was the result? They got nothing out of it, they became disgusted with Sunday school work, and in after years dropped out of it altogether. The results were wholly bad. The fault was not in the teacher but in the subject. Another class took up topics as they came to their interest, and with a careful, painstaking teacher, have been one of the strongest classes in the school. Our friend's difficulty may lie, then, in bad grading of subjects. True, this to-day, in theory at least, ought not to happen; but it does happen; and however carefully a general scheme may be worked out, the particular application may be absolutely faulty.

Here is another case of lack of interest. A class of girls was almost perfect in its attendance. The teacher was regular, her work was carefully prepared, and all was most encouraging. Then came a change in her condition. She could not be regular. She wanted to give up the class, but Mr. Superintendent said "No." The result was just what he ought to have expected. She was present to-day and absent next week, and in spite of carefully selected temporary substitutes, the attendance of the class failed until most of the children dropped out of the school. In this case it was neither poor teaching, nor badly chosen topics. It was irregularity of attendance, and had our boy been talking about this class, he would have been quite justified in objecting to a transfer to it.

But again; let us recall a teacher who is regular, and has for his subject one in which his boys are interested; but he is a man who does not get his work ready, who comes to class and talks out an exhausted supply of information. He is a man who reads the teachers' notes in class, and bravely tries to "keep ahead of" the boys. He has never thought that his work is to bring that particular lesson to their needs, that he ought to be driving one more nail into the structure of their life, adding one more stone to the perfected building which is their likeness to Jesus Christ, or strengthening them in some point where there is a tendency to weakness, or adding to their store



of practical, living interest in the Church and to the life they are to live in it. In other words he is a man whose teaching is, truly speaking, a failure all along the line. What shall we do with him?

We recall the answer to a similar question which was given at one of the first conferences on Sunday school work that we had the privilege of attending; it was this: "I would take the scholars away from such a teacher until she resigned." Would it not be better to face the issue as it would be faced in any other place in life? There is a responsibility of the utmost gravity, a share in the training of children's souls; and rather than wound the feelings of a man or woman who, presumably, has their good at heart, we will suffer them to go on and risk the prejudice of the children's lives. Our advice to the superintendent under such a case is to get rid of that teacher as promptly and as kindly but as firmly as possible. There may be excuses for poor work in any and every other department of the parish, but not in the Sunday school.

2. THERE REMAINS a last case. Mr. Jones has a good class and Mr. Williams has a good class; but somehow John tells you that he wants to stay with Mr. Williams; he does not want to be promoted out of his class. What are you to do?

The question is another phase of the familiar one: shall the teacher teach the class—i.e., these particular boys and girls, or shall he teach the grade—i.e., always the same subject to successive classes of boys and girls? The first recommendation given by the leaders in the graded school followed the common school plan. Miss Smith, they said, is kept as the fourth grade teacher in No. 77; therefore Miss Brown should be kept as the third grade teacher in St. James' Sunday school. And this no doubt is easier for Miss Brown. She has one subject and can become more and more skilful in it. She learns more each year, knows better how to teach it, has a sharper grasp of the important things. By all means keep her at it and let a succession of children of the same school grade pass under her instruction each year. This was, we say, the recommendation. But it is surely wrong. What tells most with children is influence. They are, as a rule, shy; even the least unresponsive of them has depths that are not readily fathomed and are only shown to the man who knows them best. Given a group of boys and a good teacher, something can be accomplished in them through him in a year, but far, far more in two or five years. We should strongly urge that each class should be kept with the same teacher, so far as circumstances permit, for as long a time as possible. Certainly this ought to be the case where the grades lie within the same department. Probably it would be better to carry it on into, if not through, the high school grades. Such a statement is of course a generalization, and particular cases will come up to contradict it in particular places. But certainly, for department grades and possibly for the whole period, continuity of teacher is preferable to yearly changing.

It is interesting to see that the national educational authorities have recommended this as an advance movement in secular education; feeling that continuity of instruction and continuity of influence overbalance the greater skill in teaching selected subjects belonging to a specific grade.

We would say then to our superintendent asking what he is to do under the case set forth: If the reason is that Mr. Jones is a poor teacher, who is not holding his own boys, do not force John to go into his class; but on the contrary, if the facts warrant it, get another teacher in place of Mr. Jones and set him at some work for which he is fitted. If it is simply that John wants to go on next year with the same teacher he had last year, let him do so, remembering that influence counts as much or more than knowledge; and that two years' knowledge for John is better preparation for helping him than one year's knowledge, or none.

*Lessons on the Parish Church.* Part I., Hymn Talks for the Infant School. By Sibyl Longman. Part II., Lessons for Older Scholars; by the Rev. S. Kirshbaum, B.D.; together with Hints on the Use of Pictures by the Rev. H. A. Lester, M.A. With 6 Illustrations. London and New York: Longmans, Green & Co. Price 50 cents.

The first part of this new volume of the London Diocesan Manuals is made up of eight lessons suited to the great days of the Church year, based on as many hymns, four of which are printed in the volume. The lessons are well constructed and should prove a practical addition to the work of the Primary Department. The second part is another evidence of the importance of teaching the Sunday school children about the church building and its uses.

The twelve lessons are on The Parish Church; The Exterior; The House of God; The Home of Man; The Font; Holy Baptism; The Church Porch; The Prayer Book; The Bible and the Church; The Choir; Holy Communion; The Clergy. The book is suggestive and should prove a useful addition to the Sunday school library upon this topic. It is less full than the National Society Depository volume *Church Study*, and fuller in this part than Mr. Haughwout's familiar and very useful book. Like all the English books, it is a teachers' guide, not a scholars' manual. It needs translating into the terminology and form of the American Church.

*The Kingdom in Pictures: Stories of the Cross and Flag No. 7.* By the Rev. John Stockton Littell, D.D. Published by the author, Keene, N. H.

This a paper-bound pamphlet of pictures with brief explanatory notes covering certain important moments in the story of the Church, from the birth of our Lord to Bishop Seabury. To it is added a brief bibliography. It is beautifully printed, the pictures are well chosen, the letter press gives a series of brief statements. It would serve as a gift book for classes. It is too desultory for use as a text book and was not so intended.

*The Making of Character.* Some Educational Aspects of Ethics. By John M. MacCunn, M.A., LL.D., Balliol College, Oxford. New York: The Macmillan Co. Price \$1.25.

We have here a carefully written study of the elements that enter into the formation of characters and the relation they bear to the educational life of the child. The volume is in four parts, Part I deals with Congenital Endowment, Its Nature and Treatment; Part II. with Educative Influences, among which one finds a rather exhaustive treatment, but misses a clear insistence upon the importance of the Christian Church; Part III, Sound Judgment, and Part IV, Self-Development and Self-Control. The book is a thoughtful study of the subject and will well repay careful reading. Our one criticism is that it does not lay sufficient stress upon the place the Church should and must play in developing character.

WE ARE in receipt of a letter from the Rev. William Brenner, a Lutheran pastor of Toledo, who wishes us to note that our strictures upon certain non-Church text books for failing to take any account of Baptismal Regeneration ought not to be applied to the Lutheran books; to which, indeed, we had no idea of referring, and concerning which we have no personal knowledge. That Lutherans teach Baptismal Regeneration is of course well known. The books we referred to were, we had supposed, quite clearly defined in our readers' minds.

THERE ARE often bound to us, in the closest intimacy of social or family ties, natures hard and ungenial, with whom sympathy is impossible, and whose daily presence necessitates a constant conflict with an adverse influence. There are, too, enemies—open or secret—whose enmity we may feel yet cannot define. Our Lord, going before us in this hard way, showed us how we should walk. It will be appropriate to the solemn self-examination of the period of Lent to ask ourselves, Is there any false friend or covert enemy whom we must learn to tolerate, to forbear with, to pity and forgive? Can we in silent offices of love wash their feet as our Master washed the feet of Judas? And, if we have no real enemies, are there any bound to us in the relations of life whose habits and ways are annoying and distasteful to us? Can we bear with them in love? Can we avoid harsh judgments, and harsh speech, and the making known to others our annoyance? The examination will probably teach us to feel the infinite distance between us and our divine Ideal, and change censoriousness of others into prayer for ourselves.—*Harriet Beecher Stowe.*

BE PATIENT till your wings are grown. I fear very much that you are too vehement and headlong in your wishes and attempts to fly. You see the beauty of spiritual light and good resolutions; you fancy that you have almost attained, and your ardor is redoubled; you rush forward, but in vain, for your Master has chained you to your perch, or else it is that your wings are not grown; and this constant excitement exhausts your strength. You must indeed strive to fly, but gently, without growing eager or restless. You resign yourself, but it is always with a *but*; you want this and that, and you struggle to get it. A simple wish is no hindrance to resignation; but a palpitating heart, a flapping of wings, an agitated will, and endless, quick, restless movements are unquestionably caused by deficient resignation. Do you know what you must do? You must be willing not to fly, since your wings are not yet grown. Do not be so eager with your vain desires, do not even be eager in avoiding eagerness; go on quietly in your path—it is a good path.—*St. Francis de Sales.*

WHAT HARM can happen to him who knows that God does everything, and who loves beforehand everything that God does?—*Madame Swetchine.*



## A SOUL'S SEARCH

By S. ALICE RANLETT

SOME years ago, a little girl, who shall be called Sybil Curtis, lived in a retired New England village surrounded by hills, over which had not yet come the impulse of the new religious thought to divert the people from the strict Calvinism of their forefathers, which with all power of family and education pressed upon the child's life. But when she was a young girl, one very dear to her, a student in a theological seminary of his sect and a thinker, entered into the struggle between advanced and broad thought and the old dogmas of his denomination, and Sybil, quick in sympathy, received the seal of the question mark upon her developing mind and yearning young soul. The friend forsook his old faith but accepted no other, and the girl began her search for truth through "new thought," German philosophy, drifts of "transcendentalism," and whatever else came her way.

When death broke up her home and she went out to work in the world, she was an avowed agnostic. Not even did this child of the Puritans pray, "God, if there be a God." She lived faithful in all respects to the high dictates of her New England conscience, doing excellent work as school teacher in a small village of a western mountain state, in which she spent some years, and near which she took up land and made herself a little home, where she found rest from daily toil but not from the questions of her uncertainty. These, indeed, gave the name to her home, which she called "Question Lodge," and in which she spent vacations, reading all that she could find on liberalism and radicalism in religion. Desiring to secure a higher position, Sybil sought help in her preparation from a home study society, which was then reaching out helping hands to many women in isolated homes; and some words in a letter from her young teacher correspondent gave rise to a new question which aroused her alert mind and soul, hungry for God, though she did not know this, and Sybil, from a different direction, entered upon the divine quest.

With the student's almost perfect written reports of her mathematical study, letters went east to her correspondent, containing graphic accounts of her western life, her ranch, mountain climbings, occasional trips to the nearest city, her friends and books, her carefully laid plans for progress in her profession, and her thoughts and questionings.

"We, my friend Anna Holden and I, are at the ranch," she wrote in one of her earlier letters to her teacher. "Our eight-mile ride from the village last night was by moonlight; though sometimes the moon was obscured, our intelligent ponies forded two creeks and carried us safely along the narrow trail to the Lodge, where nature welcomed us with pure air and the lovely, shadowy, white forms of the mountains which gather round the ranch. Now for two days of reading and thinking with the immortals! By the way, in the list of Forty Immortals which you sent there are no women. Parnassus of old was not so exclusive! To-day, I have been reading on spectrum analysis, but find Lockyer different reading from Tyndall. Also, Anna and I are reading aloud Henry George, and I've been dreaming over Goethe; he is tantalizingly attractive, though I do not half understand even 'Wilhelm Meister,' not to speak of 'Faust.'"

"I never liked my ranch so well as now. My Sundays here give me an uplifting for the whole week. There is nothing supernatural in the Transfiguration; it seems to me a type of one of our common experiences. My ranch is at an altitude of some seven thousand feet and almost beside my claim shanty rises X mountain, the highest point in the foot-hills. From its top of solid rock we look down upon vast irregular corrugations and convolutions of earth, square farms of the varied colors of the different grasses and grains, with the silver threads of irrigating ditches winding over them, and many shining lakes—I have counted one hundred and thirty.

"On my ranch there are four springs. There are no trees, but much shrubbery, and ten kinds of wild berries, black, yellow, and red currants, wild cherries, plums, etc. We lie in the hammock in the shade of the house and rest! I never knew such rest! Come out and try it!

"Now for an hour of study. My Latin books came to the ranch with me, strapped to Monti's saddle."

A few weeks later, Sybil wrote: "The pastor of the Congregationalist church has preached recently two sermons on 'Robert Elsmere,' of which he thinks highly. I do not see anything bad or unreasonable in the book, but it has a depressing

effect on me, and does not please me as does another novel which I have been reading, 'John Inglesant,' though I cannot tell why this latter appeals to me so strongly.

"I am again at the ranch, and have been looking into the wonderful sunset with its myriad pictures, caves, mountains, rivers, island-dotted harbors, colossal human figures with faces to correspond, the Cumæan Sybil hastening toward the flames to burn her precious parchments, and rain-bow winged seraphim and cherubim—I feel as if I had been assisting at a religious ceremony.

"I have been reading Cardinal Wiseman's lectures, and some conversation with my friend Anna, who is a Roman Catholic, has increased the impression made on me by a chance (?) allusion in your letter to the 'privileges of the Church' and the 'blessedness of having the Church as our Mother.' The pamphlet which you sent in reply to my question about these words came a week ago and I think I shall always remember the next day, the 'First Sunday in Lent.' I read and pondered all day. To say that the contents of the book were a revelation to me but faintly expresses their effect. It is as if I had been blind and had just begun to see; the whole earth has a new meaning, and I faintly understand what spiritual devotion may mean, and the quest for the Divine Light seems less hopeless. Just now, I am not troubled by doubts as to the existence of God; I do not expect this immunity to be perpetual, but now I am so filled with reverential wonder that there is no room for doubts. I return to Thomas à Kempis, much of which was unintelligible to me before, with a passionate delight.

"When I read your kind wish for my Lent, it seemed to me it had already fulfilled itself. I know this Easter will be different from any I have seen. I have happened again upon the religious romance, 'John Inglesant,' which runs in the same channel as my present thoughts. I liked the book before, but scarcely understood it, but now it is full of meaning. It speaks of 'the craving for the Mass or Holy Communion,' which is intelligible to me now. I do not try to reason about this at all. (I confess I wish I didn't feel it would be dangerous to do so!) I just know that this seems to satisfy a spiritual want in me.

"My Roman Catholic friend says she is learning a great deal from our conversations and she wished to read the books you sent. You said you liked to have the Church books read by as many as possible and she will make one more.

"The Young Churchman Publishing House might have some tracts of interest to me, might it not? I wish to know more about the Church, her belief and Sacraments. My Roman friend tells me about her Church; the two are much alike in many respects, are they not? . . . I feel as if I could never sufficiently show you my gratitude for your kind interest in me. I can only try to be worthy of it."

A week later, in a letter, after discussing her carefully laid plans for accomplishing as much as possible in her mathematical studies, Sybil wrote: "How can I ever thank you, my dear friend, for your help and sympathy? I was in a miserable state of vacillation between no belief in God except as a general First Cause and a hesitating assent to His existence. Now, I catch dim glimpses of a 'more excellent way,' which even in its vagueness almost blinds me with its beauty. The suggestion which caused me to turn my thoughts into this direction was wholly your words, 'It is blessed to call the Church your Mother.' I could not banish them from my mind, they repeated themselves to my soul many times a day, and though it has been a long time before I have begun to understand their meaning, I have never forgotten them.

"I have learned to know my friend Anna, since I went in despair to her and asked her to explain some religious points to me. She has lent me a catechism and a book on the Mass and I have a different idea of the Roman Church from my old. Anna says she has learned much of other than the Roman religion; she always supposed that all but Roman Catholics were sectarians and cared only for prayers and religious lectures.

"I do not trouble myself now by looking forward to possible doubts, I think my only escape from them will be in God through the Holy Catholic Church. But a Unitarian, as I have called myself, and a Catholic! The terms seem paradoxical; for is not the Church, especially in all its ceremonies and Sacraments, founded on the dogma of the 'Divinity, i.e., the Deity of Christ'? But I do not wish to reason much now, for I fear strengthening the points on which my intellectual disbelief is at variance with the Church. For this reason, I have put aside for the present my distinctively scientific books; these always make it harder for me to believe in God, not because of any-



thing in them but because of the train of reasoning they induce. Do you think I shall find the way—the right way? May I ask you to pray for me? I have wished to ask you before, but have feared (perhaps) to do so.”

In the same Lent, Sybil wrote: “I have been reading Shelley with much interest and also Haeckel’s work on evolution. I am sure from what you write of St. Augustine that I shall like him and I shall send for a copy of his ‘Confessions.’ I hope also to read in the line of metaphysics. A friend tells me that ‘Christian Science’ is founded on Hegel’s philosophy. And I wish to know Browning better. I wish I could study his works with you. You see, though you are no longer directing my mathematical studies, I feel that you ought to be teaching me something. But then you are! For here on my table are the pamphlet on Baptism, the ‘Reasons for being a Churchman’ from the Church Lending Library, and your own Sadler’s ‘Church Doctrine Bible Truth,’ and here is your request that I study carefully and prayerfully the Prayer Book offices for Baptism and Holy Communion. And I will lay aside my philosophy and begin this very hour. And to-morrow morning, on my way to school, I will go into Christ Church and say my prayers about it all, though they will be only intellectual prayers.

“You will see by this letter that, having successfully passed the examinations, I have already received an appointment in the city high school and am at my new post. And you will also see that somehow the interest and spiritual enthusiasm of two weeks ago have passed away and my intellect is again ruling me.”

On another day, Sybil wrote: “This morning, I had a strong inclination to hear Mass and I went to a Roman Catholic church and, with the help of a book which Anna lent me, I could follow the service. I can perfectly understand what is called in ‘John Inglesant’ ‘the craving for the Mass.’

“Why are you and Sister A. anxious about my Baptism? Do you mean that you are anxious to know whether I have been baptized? I never have been. I am glad that the prayers of the good Sisters have ascended for me. I hope they will be answered. I shall try to have them realized.

“I liked the sermon this morning. It was by a young priest who spoke of those of the Church who are troubled by doubts, and advised them to attend Church services, go to Holy Communion, and lead holy lives, a course which would soon resolve their doubts into thin air. It is good advice, I think.

“My room-mate here in the city is the daughter of a Congregationalist minister from New England, but she has abjured that faith and now hasn’t much of any; she calls herself a Unitarian, but she often attends the Episcopal church, because she finds it restful and ‘different.’

“Thank you for telling me so much about the meaning of the Church. I understand much better about it. Does your parish church call itself Catholic, or does it go by the name of Episcopal? It seems that this name Episcopal may mean so many different things.

“I have laid aside for a time my philosophical books. I have lately reached the conclusion that it is impossible to form intellectual conceptions of spiritual truths. I have been trying to do it nearly all my life, but now I am not trying to do it, and the result is far less unsatisfactory. X (the friend alluded to in the introduction), has been endeavoring all his life, at least since he left the seminary, to formulate to his intellectual satisfaction some of these spiritual ideas and, in his latest letter, he confesses his failure thus far. He says that Roman Catholic and Episcopal churches have always seemed ‘different’ to him from the ‘meeting-houses’ of the sectarian denominations; he, like me, never enters them without a peculiar impression of awe and of their sacredness. I hope my conclusion is correct, for I dread to return to my Herculean task.”

After Easter, Sybil wrote: “I was very glad that your Easter greeting, with its beautiful message from Keble, came to me on Easter Even, for it helped me to keep the day. The pressed flowers which I sent you are from the fields about ‘Question Lodge.’ I wish you could see these in the summer! the yellow cactus, yucca, lily, blue larkspur, and great gorgeous beds of the wild poppy.

“I thought of you on Easter Day and of the beautiful services of your home church. The day was not without its blessings to me, though I did not enjoy it as much as I had hoped. The sermon left an uncomfortable impression. Christ Church, which I attended, is a long, low, little church, with its altar in

white drapings and candles, and almost covered with callas, snowy-pure and fragrant. I did not feel drawn to the rector or the Bishop, who was present, but the grand old Church service was inspiring, and it was a solemn and helpful thought that all around the world from sunrise to sunset people were worshipping in the same uplifting words. . . . I was deeply touched by your prayerful remembrance of me and very grateful. When I heard of your illness in Germany, I was very anxious for you, and, though I had not thought about prayer for months or years, I did pray, then.

“But now I fear you will be disappointed. I have not called on the rector to consult with him on Baptism. I do not seem to be ready. I believe, I suppose, just what Robert Elsmere did finally, and it is a hard thing for me to tell what is best to do. Sometimes all seems clear, and then less clear. I am rather waiting for the thing to settle itself. Do you think me vacillating? I am not so about other things.”

A few weeks later, Sybil’s letter began: “How can I ever tell you of all that has come to me since last I wrote? The story of that day when I settled to the thorough study of the Offices of Baptism and Holy Communion? I read ‘Reasons for being a Churchman,’ which brought great intellectual conviction, growing into a new longing for the spiritual realities, and I studied the pamphlets on the ‘Sacraments and saw again the spirit of all, while constantly over the books seemed hovering in golden letters those first words which drew me toward the Church of all the ages—the blessedness of having the Church for your Mother’—the Church *your* Mother and waiting to be *my* Mother!

“The next morning I went into Christ Church, expecting to find it quite vacant, but there was a service, Holy Communion, and when the few worshippers knelt before the white altar and the priest moved noiselessly to and fro, it seemed to me that Another could be dimly seen, holding the chalice in nail-pierced hands, and I knew that He was there, who said ‘This is My Body.’ My mind forgot to reason and my soul cried with Thomas, ‘My Lord and my God!’ I knew then that my craving would never be satisfied until, as a child of the Church, though the lowliest, I should have the right to sit at the board of my Father and take the Bread from Heaven.

“The rector spoke to me, as we went from the church, and I made an appointment with him. He was very kind and helpful; he spoke of Absolution and of the Sacraments beside Baptism and Holy Communion, and of other beliefs of the Church. It seemed to me that he was what I supposed is ‘High Church,’ but a member of this parish told me that there is no ‘High Church’ in this city.

“And, dear friend, I am to be baptized! I am resolved to take this first step in doing the will of God as it is revealed to me, hoping that I shall understand and believe more and more fully.”

Sybil wrote but one brief letter after her Baptism; the Sacrament received meant too much for words, it was a matter between her God and her soul, but there was new peace in the secret places of her life and there was restful gladness that the Church of all the Christian ages was truly “her Mother.” And then, at once, when the little church was still almost echoing with the words of the prayer said for her—“We beseech Thee that she may be received into the ark of Christ’s Church; and, being steadfast in faith, joyful through hope, . . . may so pass the waves of this troublesome world, that finally she may come to the land of ‘everlasting life’”—then, the work-worn body and active, toiling brain fell before a short, sharp illness, and fresh from Baptism, Sybil entered into the “unseen Country,” there to be strengthened by the gifts of the Holy Ghost and the Bread of Heaven, there to question, and toil, and doubt, and despair no more, but to know and believe forever, when there she met her Saviour, face to face, and lifted up her heart to Him “from whom she would never again be sent away to wander seeking Him over the earth.”

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SOMETIMES the mind of the Church is indicated in the Prayer Book in the places and ways least expected. Some people seem to think that the Holy Communion need be administered only at rare intervals. At the most they admit that every Sunday is all the Church provides for. But the provision of an Epistle and Gospel always means a celebration of that sacrament. Upon looking at the close of the Gospel for the Circumcision these words will be found: “The same Collect, Epistle and Gospel shall serve for every day after, unto the Epiphany.” As Circumcision comes always on January 1st and Epiphany on January 6th the inference is plain.—*Rev. W. C. Richardson, D.D.*



## Church Calendar



- May 1—Friday. SS. Philip and James.  
 " 3—Third Sunday after Easter.  
 " 10—Fourth Sunday after Easter.  
 " 17—Fifth (Rogation) Sunday after Easter.  
 " 18, 19, 20—Rogation Days.  
 " 21—Thursday. Ascension Day.  
 " 24—Sunday after Ascension.  
 " 31—Whitsunday.

### CALENDAR OF COMING EVENTS

- " 5—Convention of the Diocese of New Jersey, at Trenton, N. J.  
 Convention of the Diocese of Pennsylvania, at St. Luke's and the Epiphany, Philadelphia, Pa.  
 " 6—Convention of the Diocese of Alabama, at St. Paul's Church, Selma, Ala.  
 Convention of the Diocese of Western Massachusetts, at Christ Church, Springfield, Mass.  
 " 7—Convention of the Diocese of Indianapolis, at All Saints' Cathedral, Indianapolis.  
 " 8—Convention of the Diocese of Washington, at St. Margaret's Church, Washington, D. C.  
 " 12—Convention of the Diocese of Dallas, at St. Matthew's Cathedral, Dallas, Texas.  
 Convention of the Diocese of Sacramento, at St. John's Church, Chico, Cal.  
 Convention of the Diocese of South Carolina, at Christ Church, Greenville, S. C.  
 " 13—Convention of the Diocese of Delaware, at Emmanuel Church, New Castle, Del.  
 Convention of the Diocese of Georgia, at St. Paul's Church, Atlanta, Ga.  
 Convention of the Diocese of Los Angeles, at Los Angeles, Cal.  
 Convention of the Diocese of Maine, at St. Luke's Cathedral, Portland, Maine.  
 Convention of the Diocese of Michigan, at St. John's Church, Detroit, Mich.  
 Convention of the Diocese of Springfield, at St. Paul's Church, Springfield, Ill.  
 Convention of the Diocese of Texas, at St. Peter's Church, Brenham, Texas.  
 " 16—Convention of the Diocese of East Carolina, at St. James' Church, Wilmington, N. C.  
 " 17—Convention of the Diocese of Iowa, at St. Paul's Church, Council Bluffs, Iowa.  
 " 19—Convention of the Diocese of Long Island, at the Cathedral, Garden City, L. I.  
 Convention of the Diocese of Olympia, at Christ Church, Seattle, Wash.  
 Convention of the Diocese of Rhode Island, at Grace Church, Providence, R. I.  
 Convention of the Diocese of Western New York, at Lockport, N. Y.  
 " 20—Convention of the Diocese of Florida, at Holy Trinity Church, Gainesville, Fla.  
 Convention of the Diocese of Oregon, at Trinity Church, Portland, Ore.  
 Convocation of the Missionary District of Eastern Oregon, at St. Stephen's Church, Baker, Ore.  
 " 23—Convocation of the Missionary District of South Dakota, at Christ Church, Lead.  
 " 25—Convention of the Diocese of Kentucky, at St. Andrew's Church, Louisville, Ky.  
 " 26—Convention of the Diocese of Bethlehem, at St. Luke's Church, Scranton, Pa.  
 Convention of the Diocese of Central New York, at Trinity Church, Watertown.  
 Convention of the Diocese of Chicago, at the Cathedral of SS. Peter and Paul, Chicago, Ill.  
 Convention of the Diocese of Missouri, at Christ Church Cathedral, St. Louis, Mo.  
 Convention of the Diocese of Southern Virginia, at St. John's Church, Wytheville, Va.  
 Convocation of the Missionary District of North Texas, at St. Andrew's Church, Amarillo, Texas.  
 " 27—Convention of the Diocese of Atlanta, at the Church of the Incarnation, Atlanta, Ga.

- Convention of the Diocese of Arkansas, at St. John's Church, Fort Smith, Ark.  
 Convention of the Diocese of Erie, at Christ Church, Oil City, Pa.  
 Convention of the Diocese of Minnesota, at the Cathedral of Our Saviour, Faribault, Minn.  
 Convention of the Diocese of Southern Ohio, at All Saints' Church, Portsmouth, Ohio.  
 Convention of the Diocese of Virginia, at Christ Church, Alexandria, Va.  
 " 28—Convention of the Diocese of Newark, at Trinity Church, Newark, N. J.

### MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

#### AFRICA

Rev. Nathan Matthews.

#### ALASKA

Miss Agnes Huntton (in Fifth Province).  
 Mr. G. B. Burgess (in Fourth Province).

#### CHINA

Rev. Arthur M. Sherman.

#### HAWKOW

Dr. Mary V. Glenton.

#### SHANGHAI

Mrs. John A. Ely.  
 Rev. P. N. Tsu.  
 Mr. M. P. Walker.

#### JAPAN

#### TOKYO

Miss Irene P. Mann.

#### PHILIPPINE ISLANDS

Rev. E. A. Sibley.  
 Rev. Robb White Jr.

#### PORTO RICO

Ven. R. S. Nichols.

#### WORK AMONG INDIANS

Mrs. Baird Sumner Cooper, of Wyoming. Address: The Toronto, Dupont Circle, Washington, D. C.

#### WORK AMONG MOUNTAIN PEOPLE

Rev. S. L. Tyson, of Sewanee, Tenn. Address: Bay Shore, N. Y.

#### WORK AMONG NEGROES IN THE SOUTH

Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 416 Lafayette Street, New York City.

Miss Grace Moseley, The American Church Institute for Negroes, 416 Lafayette Street, New York City.

Ven. James S. Russell, of the St. Paul Normal and Industrial School, Lawrenceville, Va.

Rev. A. B. Hunter, of St. Augustine's School, Raleigh, N. C.

## Personal Mention

THE address of the Rev. THOS. B. BERRY, D.D., warden of the Delancey Divinity School, Geneva, N. Y., for the summer will be "Glendaloch," Lodi, New York.

THE Rev. RANSOM M. CHURCH has resigned the rectorship of St. Peter's Church, Cambridge, Mass., to take effect May 4th.

THE Rev. JOHN GRAINGER has resigned the rectorship of St. Luke's Church, Denver, Colo., to accept the call to become general missionary of Southeastern Oklahoma, under Bishop Thurston, to take effect June 1st.

THE Rev. W. NORTHEY JONES of Christ Church, Williamsport, Pa., has accepted the rectorship of St. Peter's Church, Perth Amboy, N. J., and will begin his new duties September 1st.

THE Rt. Rev. ALBION W. KNIGHT, D.D., should be addressed care of the University of the South, Sewanee, Tenn., instead of at Jacksonville, Fla.

THE Rev. WILLIAM W. LOVE, the diocesan missionary of the diocese of Massachusetts, has moved to No. 9 Phillips Place, Cambridge, and should be addressed accordingly.

THE Rev. ADELBERT MCGINNIS is just recovering from an operation for appendicitis at the Church Home and Infirmary, Baltimore, Md.

THE address of the Rev. EDMOND PHARES is now Holy Trinity rectory, Danville, Ill., instead of 453 Arcade Apartments, Dayton, Ohio.

THE Rev. STUART B. PURVES of St. Paul's Cathedral, Cincinnati, Ohio, will have charge of the services at St. James' Chapel, Prouts Neck, Maine, beginning the last Sunday in June, and all of July.

THE Rev. WILLIAM ROBERTS, for some years connected with St. Timothy's Church, Philadelphia, Pa., has entered upon the rectorship of St. Michael's parish, diocese of Easton. Mr. Roberts succeeded the Rev. John F. Kirk, who has recently been transferred to the diocese of Washington.

THE Rev. JAMES SHEERIN, rector of St. Matthew's Church, Boston, Mass., has resumed his duties after an extended trip to Europe for the benefit of his health. His address is 530 Broadway, Boston, Mass.

THE Rev. HENRY THOMAS of St. Matthew's parish, Hyattsville, Md., who was slightly paralyzed some time ago, is much improved in health, and is about again.

THE Rev. SIDNEY WINTER and family of Owego, N. Y., are abroad, and will not be home until July 15th.

### ORDINATIONS

#### DEACONS AND PRIESTS

NEW HAMPSHIRE.—At St. Paul's Church, Concord, on Tuesday in Holy Week, the Bishop of the diocese ordained to the diaconate Mr. WILLIAM HENRY MCBRIDE, and advanced to the priesthood the Rev. FREDERICK H. SLEEP. Mr. McBride was presented by the Rev. H. F. Hill, D.D. The Bishop preached the sermon. Mr. Sleep will continue his work at Laconia, where he served his diaconate.

### DIED

BERRYMAN.—At the residence of her daughter, Mrs. P. Owen-Jones, 1202 Graydon avenue, Norfolk, Va., April 13, 1914, CHARLOTTE LOUISE CAZENOVE BERRYMAN, daughter of the late Louis A. Cazenove and Eliza Frances Ansley of Alexandria, Va., and widow of the late John Berryman, M.D., of St. John, N. B., Canada. Interment at Alexandria, Va., April 16th.

GARDINER.—Entered into Life Eternal, April 16, 1914, EMILY S. GARDINER, Norfolk, Va.

" 'Tis sweet, as year by year we lose  
 Friends out of sight, in faith to muse  
 How grows in Paradise our store."

### MEMORIALS

#### REV. C. T. BLAND

In loving memory of the Rev. CHARLES THEODORE BLAND, April 25, 1907.

"Sweet in the calm of Paradise the blest  
 Alleluia."

#### TOWNSEND WOLCOTT

In Memoriam, TOWNSEND WOLCOTT, April 29, 1910.

Grant unto him, O Lord, eternal rest and may light perpetual shine upon him.

### CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergyman in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

### WANTED

#### POSITIONS OFFERED—CLERICAL

WANTED.—PRIEST for July and August, important Catholic parish in Greater New York. Daily Mass and late Sunday Mass, no evening services. Stipend, \$15 per week, including rooms if desired. Address R., care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS WANTED—CLERICAL

RECTOR of parish in Central New York. Efficient preacher, wishes Sunday duty, or full charge, during July. Seaside or river preferred. Best references. Address "JULY," care LIVING CHURCH, Milwaukee, Wis.

PRIEST in Canada desires parish or mission in States. Good preacher extempore, and visitor. Address "RECTOR," care LIVING CHURCH, Milwaukee, Wis.



**VIGOROUS, EXPERIENCED PRIEST**, now employed, would accept busy parish. Loyal Churchman. Active, care LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS OFFERED—MISCELLANEOUS

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**ORGANIST-CHOIRMASTER**—Twelve years experience boy and mixed choirs. Highest type Church music, of Anglican chanting, expert in Plainsong. Exceptional recommendations of status and for Churchly style from clergy and musicians. Would want field for teaching—organ, piano, theory. Holding position in large College for women. Devout Churchman. Address, REVERENCE, care LIVING CHURCH, Milwaukee, Wis.

**WANTED**—Position as organist and choir-master. Young man, concert organist, played at Festival Hall, St. Louis, as one of the world's eighty organists in 1904. Pupil of Alexandre Guilmant, Paris. Churchman. Desires position in large city church. Good reasons for change. Best of references from present position. Address "CONCERT ORGANIST," care LIVING CHURCH, Milwaukee, Wis.

**EXPERIENCED KINDERGARTENER**. Will take position after 15th of June as companion to elderly lady or invalid, or to take entire charge of small children. Traveling no objection. Hospital experience. References. Address G, care LIVING CHURCH, Milwaukee, Wis.

**THEOLOGICAL STUDENT** in Seminary. Graduate in Arts of Eastern College, desires remunerative employment for summer months. Tutoring or companion. Willing to travel. Address W. C. L., 271 Sackett street, Brooklyn, New York.

**ORGANIST-CHOIRMASTER** wants position. Experienced choir trainer, recitalist. Is prepared to remove to any part of the country. References. Address "H," 433 Highland avenue, Passaic, N. J.

**THEOLOGICAL student** and Churchman desires camp work or tutoring. Will go abroad. Address "J," care LIVING CHURCH, Milwaukee, Wis.

#### INTERNATIONAL CHOIR EXCHANGE

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**COMMUNION BREADS** and Scored Sheets, Circular sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

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#### NOTICES

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See interesting Report to General Convention with "Message of Trustees" and Tables.

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#### APPEAL

##### THE ALL-NIGHT MISSION

The All-Night Mission will have completed three years of service for God on April 19, 1914. A place where the weary souls to whom all doors are closed may find sympathetic friends to talk and pray with, food, drinking water, clothing, and shelter, night and day. Hospitals and prisons visited. St. Matt. 25: "I was a stranger and ye took me in, clothed me, gave me meat, gave me drink, sick and ye visited me, in prison and ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

Funds are needed. DUDLEY TYNG UPJOHN, Treasurer, 8 Bowery, Box 81, New York City.



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M. J. Whaley, 430 Fifth Ave.  
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### BROOKLYN:

Church of the Ascension.

### BOSTON:

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[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee Wis.]

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### SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. Westminster, England.

*Three Boys.* By Janet Sinclair. Illustrated.  
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### T. & T. CLARK. Edinburgh, Scotland.

*Vital Problems of Religion.* By the Rev. J. R. Cohn, Rector of Aston Clinton, sometime

Fellow of Jesus College, Oxford. Author of *The Old Testament*; *The Gospels*, and *S. Paul in the Light of Modern Research*; *Through Evolution to the Living God*; *Our Father*; *The Sermon on the Mount*. With an Introduction by the Right Rev. the Lord Bishop of S. Asaph.

### FROM THE AUTHOR.

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## PAMPHLETS

### FROM THE AUTHOR.

*The Work of the Sacred Ministry and the Church.* A Series of Addresses Given at Los Altos, California, Lent, A. D., 1914. By the Rev. H. P. Hames, Grace Cathedral Staff, San Francisco, Chaplain, Actors' Church Alliance, 1051 Taylor street, San Francisco. Printed by Request. Price 35 cents.

*The Proper Lessons 1914.* Being Comparative Tables Showing the Proper Lessons for Sundays, Holy-days, and the Forty Days of Lent, etc., as Appointed by the Book of Common Prayer, together with the Alternatives Authorized by the General Conventions of 1910 and 1913. Reprinted from the *Church News of the Diocese of Pennsylvania*. Price 25 cents.

*A Rosary of Prayer.* For Use in Private Devotion. By Andrew F. Underhill, Rector of St. John's Church, Northampton, Mass.

*The Virgin Birth.* The Ideal of Religion—Basis of Unity. By a New York Editor. Reprint from *The Christian Work*, New York, April 11, 1914.

### COMMISSION ON A WORLD CONFERENCE

Robert E. Gardiner, Sec'y. Gardiner, Maine.

*A World Movement for Christian Unity.* By the Rev. Lefford M. A. Haughwout. The World Conference for the Consideration of Questions Touching Faith and Order.

## THE CEDARS OF LEBANON

THE cedars of Lebanon, in northern Syria, may rightly be regarded as the most famous and sacred trees in the world, but to-day only a few remain. There is a single grove, containing about four hundred specimens, which is rigidly preserved. Trees of all ages and sizes are to be found here, some tall and symmetrical; others, gnarled and knotted. Some of these latter are declared by experts to be a thousand years old. The patriarch of this little forest has a trunk measurement of forty-seven feet in circumference and a height of nearly one hundred feet.

The wood of this tree, which was used by Solomon in the erection of his wonderful temple, has a sweet odor, is very hard and seldom decays. It is interesting to note that the American College at Beirut have adopted a cedar tree as their symbol and have pictured it on their seal.—*Technical World Magazine*.

## THRIFT IN FRANCE

THE experience of a young French workman, described in a consular report, shows how the French Government encourages thrift among the people. The young man was paying a little more than five dollars a month for rent. He bought a house. From one of the chartered loan associations, to which the government lends public money at a low rate of interest for the benefit of such worthy citizens, the man borrowed \$868.50, and paid for his house. He now pays \$64.08 a year, which covers the interest, insurance on his life, and a certain sum for reducing the principal. At the end of twenty years he will have paid off the debt. If he dies before that time, the insurance will discharge the mortgage, and his family will have the house. This is one of the plans that the United States Agricultural Credit Commission, now in Europe, will investigate for the benefit of Americans.—*The Youth's Companion*.



# THE CHURCH AT WORK

## HUNGARIAN WORK AT SOUTH BEND, IND.

NOTICE has appeared in these columns several times of the Hungarian congregation at South Bend, Ind., organized as Trinity Church, which, with its rector, the Rev. Victor von Kubinyi, was admitted into union with the Church in the diocese of Michigan City several months ago. Reports indicate the continued success of the work. The Sunday morning services through Lent had an attendance of from 125 upward, with more than twice that number on Easter Day, while the number who make their Communion is also very satisfactory. On March 16th, the anniversary of the Hungarian independence day, there was an attendance of nearly 300. The regular activities of the week include

Philanthropy, J. W. Jenks of the College of New York, Vida D. Scudder of Wellesley, Mrs. B. W. Labaree of Hartford Theological Seminary, Messrs. J. M. Glenn, Edward De Vine, Homer Folks, Robert Woods, Owen R. Lovejoy, Miss Helena Dudley, Robert E. Speer, and Rev. Howard Melish. Dr. John R. Mott presided.

The purpose of the conference was to determine more clearly the part which Christian students should have in helping to solve the social problems of our day, by study and service, graduate and undergraduate. While not a legislative body, a valuable set of resolutions as to a policy to be adopted by the North American Council was drawn up as a result of the discussions. Of more value, however, as being more productive of results,

Ion, and St. Paul's, Medina, Ohio; the Holy Evangelists', Baltimore; as assistant at the Memorial Church, and rector of the Church of Our Saviour, Baltimore, becoming *rector emeritus* and chaplain of the Church Home two years ago. He is survived by a widow. The funeral services were held at the Church of Our Saviour on Sunday afternoon, April 19th, the rector, the Rev. Benjamin B. Lovett, officiating, assisted by the Rev. William M. Dame, D.D., and the Rev. A. C. Powell, D.D.

## MISSIONARIES IN MEXICO

ANXIETY is, quite naturally, felt for the safety of missionaries in Mexico, and every effort will be made from time to time to dis-



EASTER CONGREGATION OF TRINITY (HUNGARIAN) CHURCH, SOUTH BEND, IND.

early and late celebrations of Holy Communion on Sundays, an educational class on Monday evening, a guild of women, a children's Bible class, and a Saturday afternoon kindergarten. The accompanying illustration shows the Easter congregation gathered in front of the church building. The rector is also doing mission work among Hungarians at other points in Indiana, Michigan, and Illinois. A large work among Hungarians in this country is indicated if only our own American Churchmen are sufficiently sympathetic, and the opportunity is given for the development of the work.

## STUDENT MOVEMENT CONFERENCE ON SOCIAL PROBLEMS

A CONFERENCE of great significance for the college world has recently been held. At the call of the Council of North American Student Movements, which represents the Student Young Men's Christian Association of the United States and Canada, the Student Young Women's Christian Association of the United States, and the same of Canada, and the Student Volunteer Movement, twenty-five and more of the leading social workers conferred with double the number of national secretaries from the Student Movements, from Friday to Monday, April 17th to 20th, at the Garden City Hotel, Long Island. Among the social workers and specialists were Professors Henderson of the University of Chicago, Walter Rauschenbush of Rochester Theological Seminary, Graham Taylor of the Chicago School of

was the atmosphere of clear thinking and vision, the deep sense of corporate sin and responsibility, and the earnest resolve fearlessly to carry out in the college world such methods of thought and work as would yield a strong social conscience with regard to each student's share in the reorganization and uplift of society. Not merely did the great movements of the day receive consideration, but also the unsocial attitudes and practices among students, such as thoughtlessness, luxury, extravagance, indulgence, and lack of brotherhood in caste and race distinctions. The social work already being done in the college world received full consideration, but it was felt it should be extended, improved, systematized, and emphasized.

## DEATH OF REV. E. L. KEMP

THE REV. EDWARD LIVINGSTON KEMP, chaplain of the Church Home and Infirmary, and *rector emeritus* of the Church of Our Saviour, Baltimore, died on April 17th at the Church Home, aged 78 years. Death was due to the infirmities of age. Mr. Kemp was born in Frederick, Md., and came to Baltimore when a young man, and became a commission merchant. At the commencement of the Civil War he joined the Maryland militia, and served with the Union forces with honor. Shortly after the close of the war he began to study for the ministry, and was ordained to the diaconate, June 15, 1876, and to the priesthood in 1878, by the Rt. Rev. Dr. Whittingham. He served at St. Mark's Church, Baltimore; at St. Timothy's, Massil-

cover the facts so long as there may be ground for question. On April 22nd the following telegram was sent from the Church Missions House to Bishop Aves:

"American staff and Mexican Church have our deepest sympathy. You understand Board will support you in taking all necessary precautions for safety of Americans. You will know best whether missionaries should withdraw. If we can advise or help please command us. Do you need funds?"

His reply was dated from Mexico City, April 23rd, and was as follows:

"Advised women leave country. Please authorize Thomas Phillips supply necessary funds. All safe."

## DEATH OF REV. ANDREW GRAY, D.D.

THE DIOCESE of Springfield learned with sincere sorrow of the sudden death, in London, England, of the Rev. Andrew Gray, D.D., one of its oldest clergy in point of years and canonical residence. Dr. Gray had been on a trip to Egypt and the Holy Land, and was on the eve of his return to America. He was a scholarly gentleman, an efficient and devoted priest, and the author of many helpful and important books and pamphlets. He was ordained deacon in 1867 and priest in 1869, by the Bishop of Nova Scotia. He had held the posts of rector of Trinity Church, Mattoon, Ill., of Rural Dean of Mattoon, of rector of St. Paul's Church, Pekin, and rector of St. Mark's Church, Danville, Ill. In



all these places he did splendid work and was held in deep affection and esteem.

### ST. JOHN'S CHURCH, PASSAIC, N. J., CONSECRATED

THE COSTLY and beautiful St. John's Church, Passaic, N. J., was consecrated on Thursday, April 23rd, by Bishop Lines of Newark. The parish was organized in 1859;

wife, Jane Watson Reid, a former member of the parish, enabled the vestry to liquidate all indebtedness on the property.

The clergy assisting the Bishop in the service included the Rev. William Gordon Bentley, rector of the parish; Rev. Warren van H. Filkins, Rev. August Ahrens, Archdeacon Carter, Archdeacon McCleary. The Rev. Dr. William H. van Allen, rector of the Church of the Advent, Boston, preached the

Butler, Mauch Chunk, Pa.; "The Problem of the Public School," Professor James H. Dillard, Charlottesville, Va. In the afternoon the subjects will be "Religious Education in the Sunday School," Mr. Herbert N. Laffin, Milwaukee, Wis.; "The Social and Civic Education of the Churchman," Hon. Clinton Rogers Woodruff, Philadelphia, Pa. On Wednesday morning there will be a celebration of the Holy Communion in the James L. Houghteling memorial crypt, St. James' Church, at eight o'clock, followed by breakfast at the Virginia Hotel. At ten o'clock a business meeting will be held at St. James' parish house, followed by addresses on "Religious Education in the Secondary School," Professor William H. Church, Pittsburgh, Pa.; "The Problem of the College," Mr. A. D. Parker, Denver, Colo. Each address will be followed by a discussion of the subject.

There will also be held on Tuesday evening at the Blackstone Hotel a reception and dinner in honor of the delegates, given by the Church Club of Chicago, and on the afternoon of the following day an automobile ride through the city will be tendered the guests.

The headquarters will be at the La Salle Hotel, Madison and La Salle streets.

### NEW CHURCH AT POINT PLEASANT, W. VA.

THE EASTER offerings at Christ Church, Point Pleasant, W. Va. (Rev. Charles F. Magee, rector), increased the building fund for the new church to about \$5,600. This fund has been raised during the past year, the flood which occurred in March of last year having made it necessary to substitute the erection of a new church for contemplated improvements to the old structure. Of this fund \$1,250 came from the flood fund, subscribed by the Church at large for the relief of congregations whose buildings had been destroyed or damaged, and the balance was raised by the local body, at great personal sacrifice. The proposed building is to cost \$15,000, and any help that can be rendered by Churchmen generally will be appreciated, subscriptions being received by Bishop Peterkin, and C. C. Bowyer, the treasurer of Christ Church.

When it is recalled that the congregation had wiped out a debt of \$5,700 on the rectory on Easter Day, 1913, that within a week the little town was submerged by a flood which left in its wake ruin for most of its 3,000 inhabitants, and privation for all, the efforts of this congregation to secure a more fitting house of worship can be better appreciated.

### APPRECIATION OF AN OMAHA PRIEST

AN EXTENDED ARTICLE appears in the Omaha (Neb.) *Sunday Bee* of recent date in appreciation of the Rev. John Williams, who has for a long term of years been rector of St. Barnabas' Church in that city. In part that appreciation says:

"Having seen his attitude and expression towards shams and impositions, I know that all the threats of a Coeur de Lion would not affright him, but that, like the good abbot, he would answer, 'I, for my part, never can be bent to wish that he seeks, nor shall it by me be ever done.'

"Dear Father Williams, how those who have been associated with you during the last year have come to love and admire you—every member of our community will testify. . . .

"For a quarter of a century I watched him battle against wrong and oppression, and it has been my privilege to labor with him in an effort to remove friction between labor and capital, so that the toilers might get justice. His leanings and sympathies are, I believe, constantly with the masses, and yet



ST. JOHN'S CHURCH  
Passaic, N. J.

the cornerstone of the first edifice was laid in 1861; the cornerstone of this church was laid by Bishop Starkey in 1894. The bequest of the late Peter Reid, given in memory of his

sermon. Mr. Frank B. Corey read the certificate declaring that there was no indebtedness on the building, and the rector, by appointment of the Bishop, read the sentence of consecration. The music of the service was admirably rendered by a vested choir of thirty-five voices.

There was an unusually large number of clergy and former parishioners present at the service. The out-of-town visitors were entertained at luncheon by the women of the parish, and were later taken in automobiles to various points of interest in the town. A largely attended parish reception was held in the evening, at which a number of speeches were made, and the rector was presented with a souvenir of the happy occasion.

### NATIONAL CONFERENCE OF CHURCH CLUBS

ARRANGEMENTS are now complete for the meetings of the National Conference of Church Clubs to be held in Chicago on Tuesday and Wednesday, May 13th and 14th. The general subject for discussion is "Religious Education," and the programme in part is as follows: Tuesday morning, May 12th, the President's address, Mr. Frederic C. Morehouse, of the Church Club of Milwaukee; "Religious Education, a Part of Complete Education," Dr. E. R. L. Gould, President of the Church Club of New York; "Religious Education in the Family," Mr. William R.



ALTAR, ST. JOHN'S CHURCH  
Passaic, N. J.



his fine sense of right would ever make him mete out justice to those who employ labor. True to himself, he never could be false to any man, rightly fitted, indeed, to bear what George Washington considered most enviable of all titles, the character of an 'honest man.' . . .

"Such men are needed more than ever in these days when so many important problems are facing us for solution. Many a poor Magdalene and many a friendless man have received comfort from his ministrations. He has talked of retiring and giving place to a younger man. He has earned—well earned—rest and respite from the cares and responsibilities incident to the life of a faithful, earnest priest. We hope, however, that he will still be an *emeritus* pastor for his flock, I am sure, would miss, as I know I should (although only an occasional visitor at his church), his kindly greeting and fatherly counsel."

#### A CHANGE OF NAME AT YALE

ON APRIL 20th the Yale University Corporation, after thorough deliberation, decided to change the name of its theological department from Yale Divinity School to Yale School of Religion. For five years this change has been under consideration, and the scope of the several curricula enlarged so as to include instruction and practical experience in sociology, religious education, and missions. Secretary Stokes, in announcing the change to a convocation assembled in New Haven, gave some of the reasons which prevailed in the adoption of the new name. It had been felt that theology divides, while religion binds together. You cannot get men to think alike but you can get men to work together for a common Master. The university which for so many generations has been the capital of Congregationalism has shaken off its former provincialism, and is reaching out to serve the cause of Christian unity by offering to all sorts of Christian believers its riches. Not only is the largest and best library of missions in the English-speaking world housed in the Day Memorial, but the placing here also of the collection of five thousand volumes on charities and correction by a great life insurance company, has given Yale an advantage over all other universities in the eyes of the sociological worker and investigator.

#### GIRLS' FRIENDLY SOCIETY IN WESTERN NEW YORK

THE TWENTY-SECOND annual meeting of the Western New York diocesan organization of the Girls' Friendly Society will be held Wednesday, May 6th, at St. Paul's Church, Rochester, N. Y. There will be a celebration of the Holy Communion at 9:30 A. M., and a council meeting at 10:30 A. M. All associates are cordially invited.

Luncheon will be served to members of the council and non-resident associates. Associates will please notify, by May 1st, Mrs. H. R. Allen, 194 Brunswick street, Rochester, if they will be present at luncheon, and if entertainment over night is desired. Please state time of arrival and railroad.

The associates conference will be held in St. Paul's parish house, Vick Park B, Wednesday afternoon, May 6th, at 2:30. The Rev. W. F. Faber, D.D., rector of St. John's Church, Detroit, Mich., will make the address. All associates and interested friends are cordially invited. There will be a collection for the Holiday House.

A meeting of branch secretaries will take place Tuesday, May 5th, at 4 P. M., at 135 Spring street. Only secretaries or their officially appointed deputies will be expected. The annual service for the Rochester branches will be held in St. Andrew's Church, Tuesday, May 5th, at 7:45 P. M.

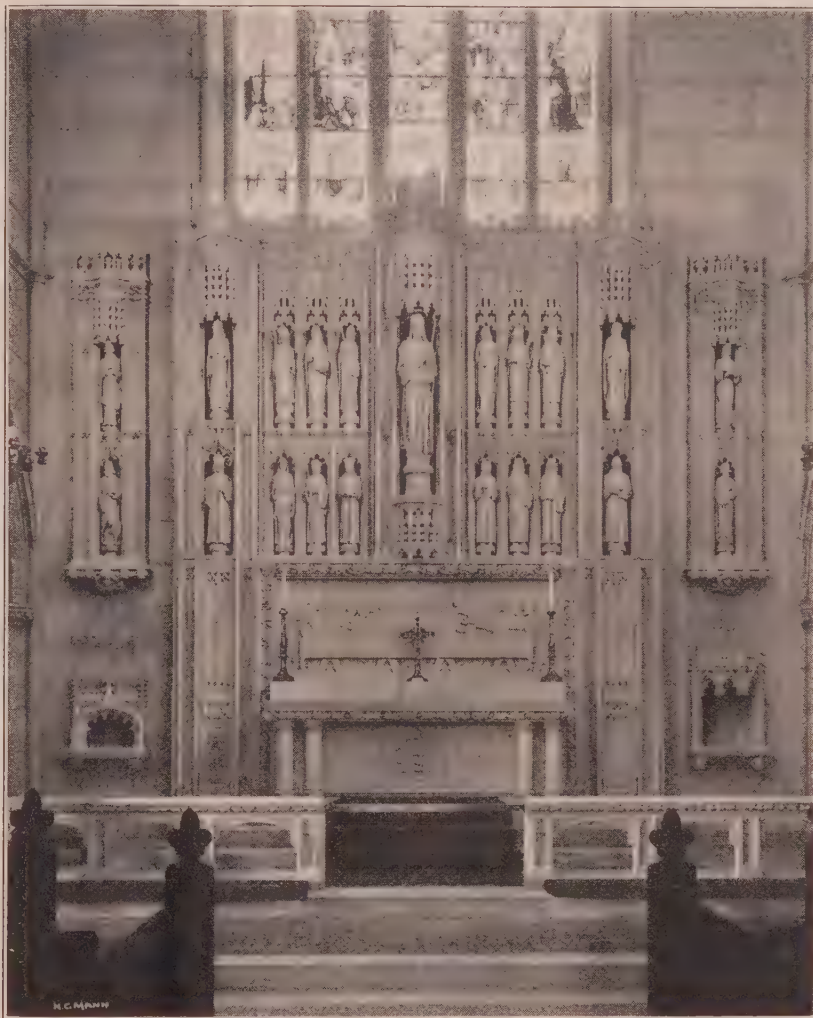
#### NEWTON MEMORIAL REREDOS, CHRIST CHURCH, NORFOLK, VA.

THE MAGNIFICENT reredos recently installed in Christ Church, Norfolk, Va., and consecrated on the First Sunday after Easter, can be compared only with the most noted ones in this country. The motives followed are from the late fifteenth and early sixteenth century work in England. It is 17 feet by 23 feet in extreme dimensions, and is divided into five main divisions. The end sections flanking the altar carry two canopied niches superimposed; the middle section one

Philadelphia, Pa., and was designed by, and executed under the supervision of Watson & Huckel, architects of the same city.

#### REQUEST OF GENERAL BOARD OF RELIGIOUS EDUCATION

AN APPEAL has been sent out on behalf of the General Board of Religious Education to the members of the several dioceses asking for contributions in accordance with the scale of apportionment against the dioceses, based on two and a half per cent. of the missionary



NEW ALTAR AND REREDOS  
Christ Church, Norfolk, Va.

canopied niche. The intermediate sections are divided into twelve niches, the six upper of which are finished in rich perforated tracery, the whole being surmounted by bands of carving and cresting. This arrangement surrounds the altar and retablo, over which is placed "The Last Supper" in bas-relief.

The main lines of the reredos lead up to the fine east window, which is a part of the architectural composition, giving a splendid focal effect to the church, which consists of ten bays of fourteen feet—one hundred and forty feet in all in interior length.

The niches contain seventeen figures, the central figure being that of Our Blessed Lord represented as the Good Shepherd. The smaller statues are those of the Fathers and Bishops of the Church from apostolic times down to those of the establishment of the Church in Virginia.

In addition to the reredos two double canopied niches have also been placed on the east wall of the choir, containing statues of the four evangelists.

The work has been beautifully executed in Caen stone by the Whitman studios of

apportionment. The General Board asks that each of the dioceses will find its way to give adequate support to this work on the scale requested. The money is to be used for maintenance of headquarters in New York, including salary and traveling expenses of the General Secretary and clerical assistants, for educational propaganda, for a salaried director, the Rev. Dr. Bradner, in the department of Parochial Education, for a salaried director, the Rev. Stanley S. Kilbourne, in the department of Collegiate Education, and for the maintenance of a department of Theological Education, and investigations in the field of Secondary Education.

#### A. C. U. MEETING

ARRANGEMENTS are being made for a gathering of the American Church Union on the evening of Friday, May 29th, and during the day following, at St. Stephen's College, Annandale, N. Y. A choral Eucharist is appointed for Saturday morning with the Bishop of Pennsylvania as preacher. It is anticipated that at a meeting following this ser-



vice an essay will be given by Mr. Frederic Cook Morehouse on "The American Church, A Survey." Arrangements have been made for the guests to spend Friday night at the college.

In connection with this work it is gratifying to know that a Canadian Church Union has recently been organized.

#### SEABURY SOCIETY OBTAINS A PERMANENT LOCATION

AFTER TEN years of effort, the Seabury Society of New York has at last secured a site for its summer conference. This site, located on Greenwood Lake, 45 miles out from Jersey City, was offered a year ago, but conditions were attached to it. Now the conditions have been removed. Unable to provide buildings for this season, the society has offered the use of the site to men's clubs of several New York and New Jersey parishes for summer camps. Not only does the society secure its site by this offer, but it is given control of a large tract of shore land which will enable it to bring into existence a summer colony of its own supporters. The society is not, however, financially interested, and is not burdened with any conditions beyond providing accommodations for its own meetings. The site includes a beautiful point of three acres in extent, a bathing beach, and a ball field.

The society started, as may be remembered, the Church summer conference meeting at Cambridge, Mass. The society aims to put scientific management into the material problems of the Church, and to enlist and train volunteer laymen to carry economic methods into effect, such plans and methods to help, not one cause, but all to which the Church is committed. At present forty volunteer workers are engaged. Federation has just been effected between the society and parish men's clubs to the number of thirty, and plans are already under way for a laymen's conference next October.

#### DEATH OF MR. T. W. GILSON

TEXTBOOK publishing loses another of its best-known leaders, and thousands of teachers lose a personal friend, by the death of T. W. Gilson, at his home in Winchester, Mass., on April 23rd.

Tillotson Wheeler Gilson was born at Hartland, Vt., August 6, 1849. He fitted for college at Kimball Union Academy, Meriden, N. H., and was graduated from Dartmouth in 1874. After some experience in teaching, he became associated with D. Appleton & Company, finding what was to be his life work—educational publishing. He soon transferred his connection to the J. B. Lippincott Company, and later went to Philadelphia as manager of the educational department. Here he remained for some ten years, and his experience covered editorial as well as agency work.

He joined Ginn & Company, as a member of the firm, in 1892. His great work for this company was done as manager of the common school department of the Chicago office. In 1906 he removed to Boston to take charge of the New England sales department of Ginn & Company. A serious illness about the time of this transfer left its imprint on his constitution, and some two years ago he was relieved from his duties in the active management of the business. Since that time he has been associated with the editorial department of Ginn & Company. For this editorial work he had unusual natural qualifications which, supplemented by his long and varied experience, made his advice and judgment of the greatest value.

Mr. Gilson's work had taken him into every state and territory of the United States, with only three or four exceptions, and he made and kept friends wherever he went. No man was ever more beloved by his business

associates. He had fine literary tastes, richly cultivated. He greatly enjoyed outdoor life, was an enthusiastic golfer, and an expert photographer. In his later years he found great satisfaction in developing his farm at Quechee, Vt. Unassuming, and utterly without affectation, he had a personality of rare charm, which was felt by all with whom he came in contact.

Mr. Gilson leaves a widow and one son, Dr. H. B. Gilson of Quechee, Vt.

#### MILWAUKEE CHURCH CLUB TO GIVE BANQUET

THE CHURCH CLUB will give its annual "Ladies' Night" banquet at one of the city hotels on the evening of Thursday, May 14th, and its programme is an exceptionally fine one, made possible by the fact that the National Conference of Church Clubs meets in Chicago on the two days preceding, and the officers of our own club have embraced the opportunity to get some of the best speakers from the conference to come to Milwaukee. These will be Mr. A. Dupont Parker, of Denver, Colo., a former Wisconsin man, now one of the leading citizens of Colorado, and at the head of various railroad interests in that state and beyond. Mr. Parker is a son of the late Rev. Stevens Parker, D.D., formerly warden of Racine College. Another speaker will be Mr. Wm. R. Butler, of Mauch Chunk, Pa., who has for many years represented the diocese of Bethlehem in the General Convention, and is one of its most influential members, as indeed is Mr. Parker. A third speaker is Prof. Wm. H. Church, of Pittsburgh, one of the leading educators of Pennsylvania. These three speakers, with possibly one or two other men of distinction, will make the Church Club evening one of the most notable that has been held. It is very desirable that men of the Church in the city and vicinity should become members of the club so that it may be thoroughly representative of the laity of Milwaukee.

The Executive Committee of the Church Club consists of Messrs. Frederic C. Morehouse (President), Charles E. Sammond (Vice-President), George Gibbs (Secretary), C. G. Hinsdale (Treasurer), Messrs. H. J. Dreher, H. N. Laffin, W. S. Pirie, H. J. W. Meyer, and Dr. S. A. L. Thompson. Any of these gentlemen will be glad to receive applications for membership. The dues are \$2.00 a year.

#### MEMORIALS AND GIFTS

THE FOLLOWING Memorials were given to Trinity Church, Freeport, Pa. (Rev. John E. Diggles, rector), on Easter Day: Brass altar cross in memory of the Rev. James Foster; altar service book, in memory of the Rev. Henry George Buisch; brass vases, in memory of Sarah E. Ingersoll; brass altar desk, in memory of Margaret J. Simpson; hand-worked fair linen, made by a friend of St. Paul's Church, Kittanning; sterling silver bread box, in memory of George S. Dorothy and Mary Sheline. The wardens and vestry of St. Paul's Church, Kittanning, presented "the Killikelly memorial pulpit," in memory of Dr. Killikelly's association with Trinity Church as minister in charge about seventy years ago. The sanctuary was painted in white and gold, and tapestry hangings added, as a gift by a member of St. Paul's Church.

MRS. S. B. CARPENTER of Augusta, Ga., has presented to the Bishop of Georgia, in memory of her husband, the Rev. Samuel Barstow Carpenter, a chalice which was his personal property and used by him, and a paten which she has had made and inscribed as a memorial to him. These sacred vessels have been given to the Bishop, officially, for such use as he may find necessary. He has decided to place them in charge of the Rev.

J. W. Bleker, to be used by him in administering the Holy Communion to scattered communicants, and in small missions where there is no church or any equipment at all.

ON EASTER DAY Grace Church, Dorrance, Pa., received the following gifts: An altar, a Bishop's throne, and a Litany desk, all of handsome carved golden oak; also a pair of brass candlesticks, a brass alms basin, and a white corded silk dossal and altar cloth. The altar, chair, dossal and altar cloth were the gifts of Mrs. C. M. O'Boyle of Kingston, Pa., a communicant of the mission. The candlesticks and alms basin were given by Mrs. Walter C. Teter, aunt of Mrs. O'Boyle. The Litany desk was the gift of the Girls' Friendly Society.

THE WILL of the late Mrs. Elizabeth C. Vincent, widow of General Strong Vincent, and sister-in-law of Bishop Vincent, contains a gift of \$2,500 toward a memorial set of chimes for St. Paul's Church, Erie, Pa., in memory of her husband's father. To St. Peter's Church, Waterford, Pa., is given \$250. A number of personal bequests are made to friends and relatives and faithful servants, and the remainder goes to Bishop Vincent, who is her executor.

BY THE will of Mrs. Sarah Ferguson of Stamford, Conn., the trustees of the diocese of New Hampshire will receive \$10,000, and Holderness School will receive \$5,000. By the will of Miss Hannah Smith of Malden, Mass., formerly of Dover, N. H., St. Thomas' Church, Dover, will receive approximately \$10,000. The Church of the Nativity, Bethlehem, was remembered to the extent of \$1,000 by Miss Eliza C. Cleveland of Jamaica Plain, Mass.

AT CHRIST CHURCH, Chippewa Falls, Wis. (Rev. E. F. Hayward, rector), there were blessed and used for the first time on Easter Day a beautiful set of candlesticks consisting of two Eucharistic lights, the six office lights, and a pair of seven-branched lights. These were a gift from members of the congregation.

A HANDSOME brass memorial lectern was consecrated in St. Anne's Church, Middletown, Del. (Rev. Percy L. Donaghay, rector), on the evening of Easter Day, by the Bishop. The lectern is in memory of Mrs. Natalie Green Blatchford, wife of Colonel R. M. Blatchford of the Twelfth Infantry, U. S. A.

AT CHRIST CHURCH, Eau Claire, Wis. (Rev. Philip Henry Linley, rector), a beautiful chalice was blessed and used for the first time on Easter Day. This was given by the rector's guild, in memory of Miss Nettie E. Thurston, for many years a faithful worker in the guild.

AT ST. SIMEON'S CHURCH, Melville, Wis., a mission severed from Christ Church, Chippewa Falls, a pair of Eucharistic lights were blessed and used for the first time on Easter Monday. These were a gift from the Sunday school.

CALVARY CHURCH, Prescott, Wis. (Rev. T. C. Eglin, priest in charge), has been presented with a brass cross and a pair of vases by Miss Anna Dudley, in memory of departed members of her family.

A BRILLIANT rose window has been put in Christ Church, Moline, Ill., diocese of Quincy, as a memorial to Mr. C. O. Nason. It is of exquisite design and richness of coloring.

AN ALMS BASIN was recently presented to St. Peter's Church, Rockridge, Oakland, Cal., by the Rev. T. D. Philipps.

#### ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop

Date of Annual Convention Changed—Other News

ACTING UNDER diocesan canons, Bishop Winchester has changed the time for the meeting of the forty-second annual conven-



tion of the diocese from Wednesday, May 13th, to Wednesday, May 27th. The place of meeting remains as previously ordered, St. John's Church, Fort Smith.

BISHOP WINCHESTER and the Rev. Hugh L. Burleson, secretary of the Board of Missions, visited the University of Arkansas on Tuesday, April 28th, to estimate the possibilities of an enlargement of our Church work among the students.

#### CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Fitch Memorial Hall, Darien, Again in Use—Other News

THE REOPENING, on Easter Day, of the Fitch memorial hall at St. Luke's Church, Darien, has brought great joy to the parish. This beautiful room, done entirely in Italian marble, costing over \$30,000, had fallen somewhat into disrepair, and had lain unused for over a quarter of a century. By the generosity of the heirs of the original donors it has been restored to its former chaste loveliness, and is now available for parochial uses.

BY THE will of the late Mrs. Sophia Crocker of New London, \$40,000 will be divided among St. James' Church, New London; Seabury Memorial Church, Groton; Grace Church, Noank, and St. John's Church, Niantic.

AT ST. PAUL'S CHURCH, New Haven, on Palm Sunday thirty-five were confirmed, and there were received fifteen persons of Italian birth who had been reared in the Church of Rome, the Bishop using in his reception of these a portion of the Baptismal office.

THE CLERICUS of New London archdeaconry, at its last gathering, gave a complimentary dinner to its secretary, the Rev. C. S. M. Stewart, who has served ten years in that office.

#### EASTON

WM. FORBES ADAMS, D.D., D.C.L., Bishop

Diocesan Convention Held Amid Historical Surroundings—Other News

THE FORTY-SIXTH diocesan convention will be held on the first Tuesday in June, at Chestertown. The meeting of the convention at Old Chester parish is one fraught with much historical significance. It was in this parish that the American Church first received the name it now bears, and the former rector of the parish was the author of the preface to the Prayer Book.

THE REV. J. VERNON ASHWORTH, rector of St. Bartholomew's parish, has been appointed assistant secretary of the diocese, in place of the Rev. John F. Kirk, who has been transferred to the diocese of Washington.

#### FOND DU LAC

R. H. WELLER, D.D., Bishop

New Parish House at Marshfield

ST. ALBAN'S PARISH, Marshfield, has decided to build a parish house, to cost about \$12,000. It will be thoroughly modern in every respect, and will contain a gymnasium, rooms for the various clubs, and other conveniences. It is expected that it will be ready for occupancy in the autumn.

#### HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Spring Meeting of the Archdeaconry of Harrisburg

ON TUESDAY, April 21st, the spring meeting of the archdeaconry of Harrisburg was held in Christ Church, Lykens. The Bishop and clergy met at the new Orthodox Church of the Ascension (Russian), where they were received by the Rev. Meftody Nasvischuk, the priest, and a congregation mostly of men. After joining with them in celebrating the Russian Easter service, addresses were made

by Bishop Darlington and Archdeacon McMillan, which were replied to by the Rev. Meftody Nasvischuk, after which the Bishop and other clergy were taken to Christ Church, where the regular archdeaconry services were held. At 3 o'clock the Bishop confirmed a class of nine. The Russian priest was in the chancel, and made a short address. A large congregation of Russians filled the rear of Christ Church. At the conclusion of the service the Russian national hymn was sung by the whole congregation as a recessional. Archbishop Platon is expected to visit this new Church of the Ascension in the near future, and has accepted an invitation to be the guest of Bishop Darlington at Harrisburg when he makes this visitation.

#### INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Meeting of Diocesan Council and Woman's Auxiliary

THE ECCLESIASTICAL authority has appointed May 7th for the meeting of the diocesan council. It is to be held in All Saints' Cathedral, Indianapolis. The annual meeting of the Woman's Auxiliary is called for the preceeding day. The sermon before the Auxiliary is to be preached by the Presiding Bishop. Arrangements are being made for a musical festival on the evening of May 6th, at which Bishop Tuttle is also expected to preach.

#### MARYLAND

JOHN G. MURRAY, D.D., Bishop

Annual Meeting of the Churchman's Club—B. S. A. Meeting—Death of Mr. Trundle

THE ANNUAL meeting of the Churchman's Club of the diocese was held at the Baltimore

County Club, Roland Park, on the evening of April 21st. Officers for the coming year were elected as follows: President, Mr. R. Brent Keyser; First Vice-President, Dr. H. Barton Jacobs; Second Vice-President, Mr. Richard C. Norris; Secretary, Mr. Edward Guest Gibson; Treasurer, Mr. John Glenn; Junior Members of the council, Messrs. Joseph S. Ames, Herbert M. Brune, W. W. Chipchase, and Redmond C. Stewart. A banquet followed the business meeting, at which were seated about 250 members of the club and their guests. The guests of honor were the Bishop of the diocese, who made a short address of congratulation and encouragement; the Rt. Rev. William Lawrence, D.D., LL.D., Bishop of Massachusetts, who made a striking address on the "True idea and purpose of a Cathedral," and Mr. Monell Sayre of New York, who spoke of the proposed pension system for the clergy of the Church.

THE MARYLAND assembly of the Brotherhood of St. Andrew met at Grace and St. Peter's Church, Baltimore, on the evening of April 22nd. Supper was served in the parish house preceding the meeting. The principal speakers were Mr. John W. Wood, secretary of the Board of Missions, who made an inspiring address on "The Progress of the Kingdom throughout the World," and Mr. George H. Randall, associate secretary of the Brotherhood, who gave a helpful address on "The Men of the Church."

MR. W. BURNS TRUNDLE, a prominent member of the bar of Maryland for forty-three years, died very suddenly at his home in Baltimore on April 19th, aged 66 years. He was a devoted Churchman, for many years a vestryman and senior warden of St. Bartholomew's Church, and also for many years the superintendent of the Sunday school. The

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funeral services were held at the church on April 22nd, the rector, the Rev. G. Mosely Murray, officiating, assisted by the Rev. W. Page Dame.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop.  
SAMUEL G. BABCOCK, Suffr. Bp.

Service for Armenians in Boston—Other News

ON LOW SUNDAY the Armenians of Boston, to the number of twenty-five hundred or more, gathered at the Church of the Advent for their Easter observance, Archbishop Seropian pontificating, with several priests assisting. A large number of children were baptized, confirmed, and received first Communion. The Archbishop sang the Mass and preached. It was a very impressive sight. The Armenians have officially expressed their gratitude to the rector and corporation of the Church of the Advent for the hospitality which makes it possible for them to use that beautiful church on high days.

THE SOCIAL SERVICE COMMISSION of the diocese has just had printed a booklet of prayers suited to all phases of social service, and these will be exhibited at the diocesan convention. Some of the prayers have been compiled by such divines as Bishop Westcott, Bishop Vernon Herford, and Dr. Rauschenbusch, and one is from Queen Elizabeth's Prayer Book, another is by the late Professor H. S. Nash of the Episcopal Theological School, and many of them have been especially compiled. At the end is "A Social Litany" which begins "O God the Father, of whom all fatherhood is named." The volume is entitled "Prayers of the Social Awakening and a Litany." The commission in its report states that more than two-thirds of the diocese admits that none of their organizations undertake work beyond their parish, and the commission further states that the amount of social service rendered by the average parish outside of its ordinary parochial activities is surprisingly and humiliatingly small.

THE REV. SUMNER U. SHEARMAN's memory was revered at a special memorial service at St. John's Church, Boston, on Sunday, April 19th. The sermon was preached by Bishop Babcock, long a close associate of Dr. Shearman. The Rev. Thomas C. Campbell, the rector; the Rev. Dr. Leonard K. Storrs of Brookline, and the Rev. Samuel H. Hilliard of the Church Missionary Society, assisted. Letters of regret were read from several clergymen.

PRESIDENT RODGERS of St. Stephen's College, Annandale, has been making a visit to Boston, and preached on Low Sunday, in the morning at All Saints', Ashmont, and in the evening at the Church of the Advent. He addressed the Massachusetts Catholic Club at its meeting on April 20th, and was a guest at the monthly dinner of the clerical club on that night.

THE REV. J. M. ROBINSON, rector of Ovoca, Wicklow, Ireland, has been in Boston for a week or more, and has been heard in sermons and in a lecture on the Irish problems of to-day.

THE REV. DR. W. H. VAN ALLEN was the preacher at the consecration of St. John's Church, Passaic, N. J. (Rev. William Gordon Bentley, rector), on Thursday, April 23rd.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Annual Missionary Rally Day in Milwaukee—  
New Guild Hall at Kenosha

THE ANNUAL rally of the scholars of the Church Sunday schools in Milwaukee was held at St. Mark's Church, Sunday afternoon, April 26th, and was participated in by the Sunday schools of nine parishes and missions. The clergy taking part in the service



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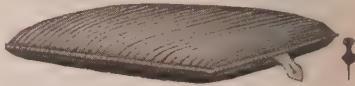
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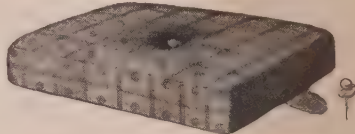
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Thoughts on Penance

By HENRY PHIPPS DENISON, B.A., Prebendary of Wells. Cloth, 75 cts.; by mail 80 cts.

The author is one who has been a recognized leader in the Catholic Movement in England. His introduction reviews that movement historically and then says:

"It is the purpose of this little book to try to help its readers, amid the bustle and shallowness of Church of England life, to turn in upon themselves and to see things as they really are in the mind of God; to recall them to the great truths respecting Penance that in these days are all too much forgotten or overlooked. . . . Religion is not a trapping of life: it is the life itself."

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included Bishop Webb; the Rev. F. S. Penfold of Racine, who delivered the address; the Rev. E. R. Williams, rector of the church; the Very Rev. S. P. Delany; the Rev. Holmes Whitmore, and the Rev. G. F. Burroughs. A number of other clergy were in the chancel. The children present numbered 550, and the teachers and friends brought the total attendance up to about 700. The Lenten Sunday school missionary offering, which is always presented at this annual service, totaled \$610.60, divided as follows: All Saints' Cathedral, \$97.58; St. Andrew's, \$21.58; St. James', \$80; St. John's, \$15.87; St. Luke's, \$13.50; St. Mark's, \$125; St. Paul's, \$150.36; St. Paul's mission, \$40.74; St. Stephen's, \$65. Bishop Webb stated that there are 431 teachers and 4,638 Sunday school scholars in the diocese, and that the offering this year, with many other parishes to report, would undoubtedly be more than the \$1,342.16 given last year. He showed how the offering of the Sunday school scholars of the United States had grown year by year from the offering of \$7,000 in 1878, until 1913, when it reached a total of \$175,000. It was hoped that the total this year would be \$200,000. The music of the service was furnished by a mixed choir, many of whom were Sunday school scholars, from the various churches in the city.

THE MEN'S CLUB of St. Matthew's Church, Kenosha, Wis. (Rev. Fred Ingley, rector), conducted a whirlwind campaign from April 22nd to 24th for funds with which to purchase a lot and erect a guild hall in the western part of Kenosha. The city is growing rapidly, and the rector has felt for some time that a parish house, equipped for religious and social work, should be placed in the centre of the new section of the city. The matter was taken up by the men's club, a general chairman being appointed, with a sub-chairman at the head of each of four teams. Within three days the sum of \$13,000 was raised. The amount will certainly reach \$15,000, so that a well-equipped parish house will be built during the summer. The newly-acquired property is about a mile and a half from the parish church.

#### MINNESOTA

S. C. EDSALL, D.D., Bishop  
FRANK A. MCELWAIN, D.D., Bp. Suff.

Meeting of the Diocesan Church Club

THE EASTERTIDE meeting of the Church Club was held at the Radisson Hotel, Minneapolis, on Wednesday, April 22nd, and was largely attended. Mr. Allen D. Albert, president of the club, presided. It is proposed for this year to follow a programme in which laymen shall take the chief part. The theme of this meeting was "The Layman and His Parish"; at the Trinity meeting, to be held in conjunction with the meeting of the Board of Missions, it will be the "Layman and World-wide Missions," and at the Advent meeting the "Layman and His Diocese." The first subject was considered under four heads: "Shall the Children of Layman be Heathen," by Mr. C. E. Purdy of St. Paul's, Minneapolis; "What about the Empty Pew?" Mr. H. C. Theopold of Faribault; "Shall the Preacher do all the Work," Mr. Donald R. Cotton of St. John's, St. Paul; "What shall we do with the Money," Mr. William H. Lightner of Christ Church, St. Paul.

#### OHIO

WM. A. LEONARD, D.D., Bishop.  
FRANK DU MOULIN, LL.D., Bp. Coadj.

Progress of the Work at St. James' Church, Youngstown

SINCE ASSUMING charge of St. James' Church, Youngstown, last July, the Rev. Charles Harris, Jr., has increased the membership, organized an efficient men's club, made the Church a power for good in the neighborhood, and restored the church build-

ing and grounds, which had fallen into decay, to a presentable appearance. Most of the work on the building and grounds was done by the men of the parish.

#### OKLAHOMA.

FRANCIS KEY BROOKE, D.D., Miss. Bp.

Spring Meeting of the Northern Deanery

THE SPRING SESSION of the northern deanery was held at Chandler on April 15th and 16th. The Bishop preached the sermon at the celebration on the first morning. Encouraging reports were received from the field. At the conferences and evening services the general theme was "Christian Unity." The following addresses were delivered: "The Weakness of Division," by the Rev. D. C. Lees; "The Power of Unity," by the Very Rev. A. B. Nicholas; "The Prospect of Christian Unity," by the Very Rev. W. N. Colton; "The Significance of the World's Conference on Faith and Order," by the Bishop. The rector of Trinity Church, Guthrie, was re-elected Dean, and the Rev. William Du Hamel, the incumbent at Shawnee and Chandler, was elected secretary.

#### SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop  
THEO. I. REESE, D.D. Bp. Coadj.

A Church Club Organized at Columbus

THE EPISCOPAL CHURCH CLUB of Columbus was recently organized "to promote fellowship and education in the Church, and to coöperate with the civic life in this community and in the work of the Church at large." Bishop Williams of Michigan and the Hon. Newton D. Baker, Mayor of Cleveland, spoke at a dinner at which the project was launched.

#### SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop  
B. D. TUCKER, D.D., Bp. Coadj.

Meeting of the Southwest Convocation

THE NINETY-FOURTH semi-annual meeting of the convocation of Southwest Virginia was held in St. John's Church, Bedford City (Rev. T. Carter Page, rector), April 21st to 23rd, with twenty-three clergy present. The officers were: Rev. John Scott Meredith, Dean; Rev. Oscar deW. Randolph, secretary; Rev. F. H. Craighill, treasurer. Each morning a devotional meeting was held at the rectory, conducted by the Rev. George Floyd Rogers. The general theme was "The Call to the Ministry." On Wednesday the convocation sermon was preached by the Rev. Otis Mead of Roanoke. There was a service and sermon each evening.

#### SPRINGFIELD

EDWARD W. OSBORNE, D.D., Bishop

Bishop Osborne Regains Health—The Annual Convention—Other News

BISHOP OSBORNE has returned to his diocese after three months in Galveston, Texas, much improved in health, and has begun his visitations.

THE THIRTY-SEVENTH diocesan convention has been appointed by the Bishop to be held in St. Paul's Church, Springfield, on Wednesday, May 13th. The convention sermon will be preached by the Rev. John Mitchell Page, chaplain of the Church at the University of Illinois.

EMMANUEL CHURCH, Champaign, and the chapel at the state university were closed during most of Lent on account of a scarlet fever epidemic. Osborne Hall, our hall for girls at the university, was also closed for some time.

A MISSION was held by Archdeacon Webster at the Church of the Redeemer, Cairo, from April 17th to 24th.

THE NEW mission hall at Ridgely, a suburb of Springfield, has been completed, and

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is proving itself most useful. It was erected with funds given to the Bishop by an unknown donor.

#### VIRGINIA

ROBT. A. GIBSON, D.D., Bishop

Regular Services Resumed at Various Points—  
Other News

THE MISSIONS in Fluvanna and Goochland counties, which have not enjoyed the benefits of regular services for a long time past, have been recently visited by the general missionary of the diocese, the Rev. Nelson P. Dame, and arrangements have been made for monthly services.

THE CHURCH OF THE ASCENSION, Palmyra, has built a new church the past year.

THE SCHOOLS of the Mission Home district of the Blue Ridge held their annual closing exercises on Thursday, April 16th, at the Mission Home.

#### WASHINGTON

ALFRED HARDING, D.D., Bishop

Diocesan Sunday School Institute

THE SUNDAY SCHOOL INSTITUTE of the diocese convened in Epiphany parish hall, Tuesday evening, April 21st. Papers were read by Miss Mary A. Wilbur of the National Cathedral School for Girls on "The Old Bible and the New Child," and by Miss Jane Millikin, superintendent of teacher training in the diocese of Maryland, on "The Responsibility of the Teacher, Together with a Lesson in Teacher Training."

#### WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Special Service for Armenians at Grand Rapids

ON LOW SUNDAY, in St. Paul's Church, Grand Rapids (Rev. Wilfred Jones-Bateman, rector), an Armenian priest, the Rev. David Der Avedisian, representing the Rt. Rev. Arsen Verhooney of Worcester, Mass., conducted a service for 150 Armenians, which lasted from 7 A. M. to 10 A. M. He could not speak a word of English, but advised all English-speaking Armenians to attend the services of the Church.

#### WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Date of Diocesan Convention—Other News

THE BISHOP has appointed the annual convention to be held in Lockport, Tuesday and Wednesday, May 19th and 20th.

ST. MARK'S CHURCH, Newark (Rev. F. W. Feary, rector), is rejoicing in the fact that through the generous Easter offering of over \$1,800, the mortgage debt on the church property is entirely wiped out, and the church is soon to be consecrated.

OVER A year ago a sale for the property of All Saints' Church, Buffalo (Rev. George Herbert Gaviller, rector), was negotiated, but eventually fell through, although the parish received \$1,000 as an option price. Recently, however, the property has been sold to make way for a business block, and All Saints' is to erect a new church. The parish retains possession of the present church until October 31st, and hopes to be in the new edifice on All Saints' Day. This new church will be of brick, with a seating capacity of 350, and of Gothic style of architecture. The rectory will adjoin the church.

A MEETING of the Buffalo district of the Woman's Auxiliary was held in Trinity parish house, Lancaster (Rev. George M. Irish, rector), on Tuesday afternoon, April 21st. Mrs. W. Bowen Moore presided, and the speaker of the afternoon was the Rev. Charles D. Broughton of St. Paul's Church, Buffalo. Reports were heard from the various departments.



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## CANADA

## News of the Dioceses

## Diocese of Edmonton

THE FIRST church to be opened by the new Bishop, the Rt. Rev. Dr. Gray, was St. John's, Edmonton, in the west end of the city. It was opened on Good Friday.

## Diocese of Nova Scotia

THE BISHOP has appointed the Rev. Thomas Fraser Draper, rector of the parish of Louisbourg and Rural Dean of Sydney, to be Archdeacon of Cape Breton, in succession to the late Ven. Archdeacon Smith.

## "MOVIES" IN CHICAGO

IN Chicago there are 750 theater and 76 other amusement buildings. One-half of the amusement houses are used exclusively for the display of moving pictures, and have a seating capacity of 300 or less; but the average capacity is 400, or a total of 300,000. There will be an added seating capacity of 300,000 when the new theaters are completed in the fall. It is estimated that the daily attendance is nine hundred thousand. Question: What is the Church going to do with this mighty current of influence?—*North-western Christian Advocate.*

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